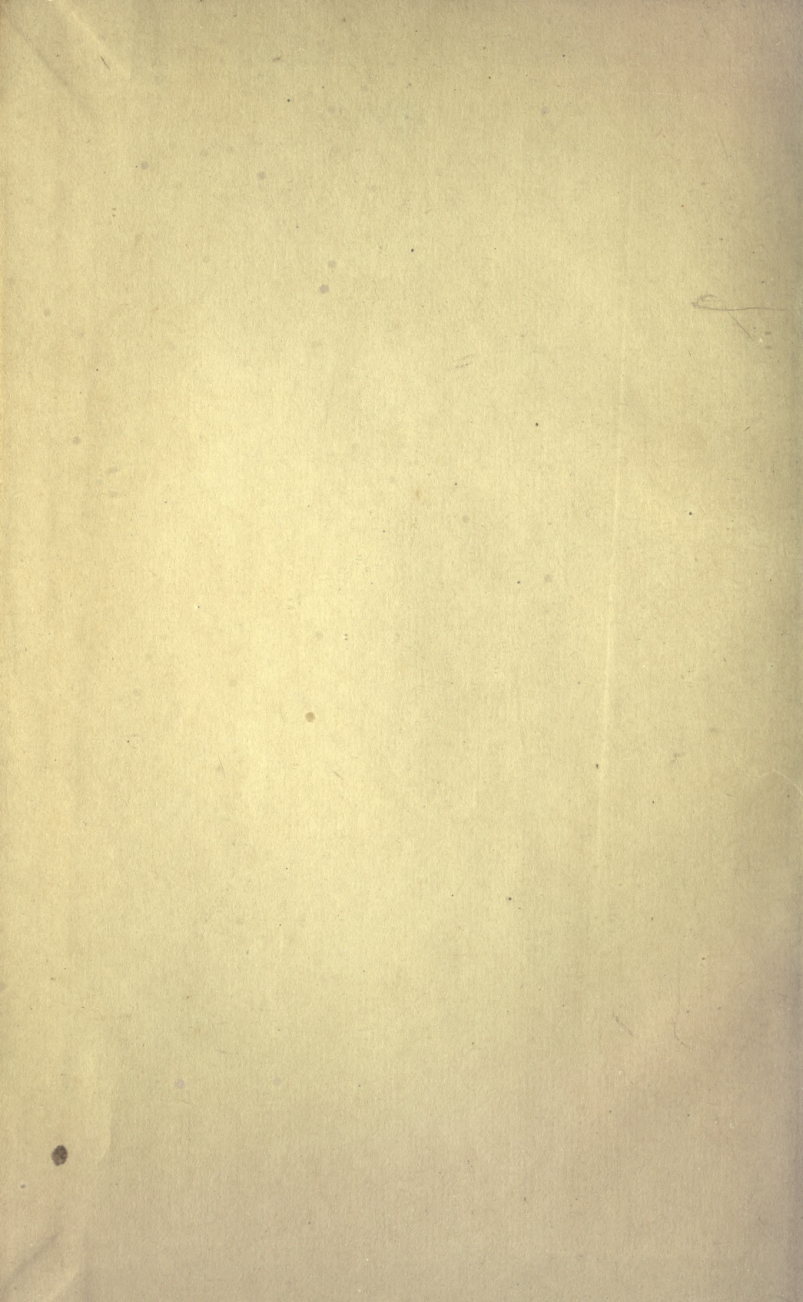


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JUDGE WILMOT:

A BIOGRAPHICAL SKETCH

BY

REV. J.^{John} LATHERN.

PREFATORY NOTICE BY REV. D. D. CURRIE.

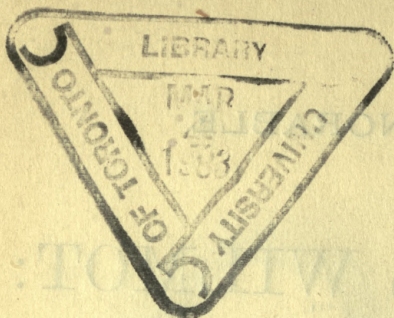
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 1880

PREFATORY NOTICE.

The story of a life, that has been given to worthy enterprises, and to noble endeavours, and that has been marked by many and varied successes, to the mind and to the heart, is ever fresh and instructive. Such a life was that of Lemuel Allan Wilmot, which began in January 1809, and reached its earthly termination on the twentieth day of May, 1878. It has been deemed advisable, therefore, that a record of his busy and eventful life, and especially of his more prominent and important achievements, should be preserved. At the urgent request of friends of Judge Wilmot, Mr. Lathern has been induced to give this volume to the public. Prompted by a similar impulse these few introductory paragraphs are written. Probably no other person has had facilities equal to those of Mr. Lathern for forming an accurate estimate of Judge Wilmot's inner-life, and of his earnest purposes. For more than a score of years a very close intimacy existed between them. Though scarcely a paragraph, from the pen of the departed Judge, was available to assist the author in the preparation of these pages, yet other materials have been within his reach. These he has carefully and successfully utilized in the volume before us.

From my earliest years, until the removal of Judge Wilmot from the scenes of earth, it was my privilege to look upon him under various circumstances, and from different standpoints. When, in the town in which he lived, my boyhood years were gliding away, he was rapidly attaining prominence and popularity. He early acquired extensive fame as a barrister and as an eloquent pleader in the courts. He was then a central figure in the Legislature of New Brunswick. The memories of the old electioneering cam-

paigns, when the polls were open for sixteen days in succession, and at a later period for eight days, linger yet. Often, during those times, the wild fires of intense excitement burned fiercely enough. Though, on several occasions, he was violently and maliciously opposed, he was never defeated in an election. In the militia trainings which, in the present day, are almost unknown, he was a prominent actor. And in most of the moral and social enterprises of the town he was an enthusiastic leader.

During the earlier part of Judge Wilmot's political career these Provinces passed through an important crisis. For a half century the Province of New Brunswick had been under the sway of an intolerant and irresponsible family-compact government. The statute-book was stained with enactments involving invidious distinctions, adverse to the rights and liberties of so-called "dissenters," and "dissenting" ministers. During the first fifty years of the history of New Brunswick no "dissenter" was honored with a commission as a Justice of the Peace, except under very extraordinary circumstances. Previous to Judge Wilmot's advocacy of equal rights on the floors of the Legislature, no "dissenting" minister was allowed, on pain of fine and imprisonment, to perform the ceremony of marriage. In the earlier part of his political career a change was working in the public mind in these Provinces. He was the mouth-piece of his time in New Brunswick. His period furnished him with materials. There were social and political forces at work, and he was borne on by them. Behind him was a mighty impulse: he was the man for the hour: and he was true to the call of right, and of duty, and of God. Bravely he battled for larger liberty, and for "responsible government." Fiercely he was assailed by foul slanders of various kinds. But the principles for which he contended were triumphant; and for himself he won a permanent place on the roll of his country's greatest men.

To have been associated with Judge Wilmot as a member of his Society class, as a teacher in his Sabbath School,

and, in later life, as the pastor, for three years, of the Church, in Fredericton, in which he held several important positions, is regarded by me as one of the highest privileges both of my early and maturer days. During those three years he was the Lieut. Governor of the Province. He was one of the most considerate, kindly, and sympathising church members, with whom, at any time, it has been my privilege to be associated. In the beginning of my ministerial career, when, for the first time, appointed to preach on a Sabbath morning, in the Fredericton church, and when, waiting, tremblingly, in the preacher's vestry for the appointed moment to arrive, Judge Wilmot favoured me with a call. We had not seen each other for a year; and now, knowing my timidity as a youthful public speaker, he had come, in advance of the service, to give me a cordial welcome. He laid his hand on my shoulder, and spoke a few kind and encouraging words, which greatly strengthened me for the duties of that occasion. He was one of the best hearers any pastor ever had. No man could more easily recognise defects in pulpit efforts; none could more quickly perceive the chief purpose of a preacher's heart; and none would more generously make proper allowances for the difficulties with which an earnest preacher had to grapple than he. As the Superintendent of the Sabbath School, as a class-leader, as the leader of the choir, and in other positions as a church-member, his fidelity, his consistency, and his gentleness, were a perpetual example, and an inspiration. During my Fredericton pastorate it was the custom to conclude the monthly Communion service with prayer by Judge Wilmot. His prayers always breathed a spirit of tenderness, and of devotion; and indicated his appreciation of the necessity, and of the value of the atonement; and, also, how closely he walked with God. And, many a time, in earlier years, after he had been warring with bitter antagonists, and had been violently abused by a portion of the press, we have heard him in the week-night prayer-meeting pleading for strength, and for charity, that he might stand firmly in the evil day.

Judge Wilmot possessed almost all the qualities which are indispensable to oratory of the highest merit. His greatest defect, perhaps, was that he did not use his pen enough. He had a commanding presence. He had a rich, ringing, orotund voice, possessing great volume and strength. His memory enabled him to recall facts and incidents with great facility. His imagination was equal to any emergency. He was earnest, impulsive, enthusiastic. He was a master of fiery and brilliant invective; and, when an extraordinary occasion demanded, could, with tremendous vigor, wield against an assailant, the fiercest weapons of sarcasm or ridicule. He did not confine his reading and his studies to one profession, or to one department of life. He rather preferred a wider range of investigation and research. He had broad views of great questions. While, sometimes, there was an impulsiveness and rashness apparent in him, still mature deliberation led to his recognition and acknowledgement of the truth on all sides. He would listen to novel propositions, weigh them candidly, dispassionately, and purely upon their merits. He would never contend for dogmas because they were old, nor for political parties because they were respectable. For the *truth* he sought. The truth he never would abandon. And, probably, if need had been, at any time, he would, for the truth, have laid down his life.

As a barrister he was accustomed to rest his arguments on a few leading general principles of right, and truth, and justice, giving but little attention to what he regarded as the smaller points of his case. In political life he disliked manœuvres, and side issues, and flank movements; and preferred direct assaults, and an open battle, on a fair field. Although these qualities, were sometimes not the most successful, and involved delay, if not defeat, yet in the end with thinking men they gave him popularity, and power, and they brought victory to the cause for which he contended.

According to the inspired Isaiah, the Lord, sometimes, in judgment, gives to a wayward or a rebellious people weak

men for rulers ; and, at other times, in his loving kindness, he gives "the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the honorable man, and the counsellor, and the eloquent orator." Judge Wilmot was an agent raised up by the Supreme Ruler to perform an important work. The genius, the fair-mindedness, the fervor, the pathos, the christian simplicity, and the splendor, of his long and useful life, in the state and in the church, are not memories merely, but influences,—permanent lights and forces, which have helped to mould the life of many who have passed away, and which are still shaping the destinies of many now living. This book, which Mr. Lathern has written, with an affectionate and faithful hand, will, it is hoped, help perpetuate not only the memory, but also the influence of that pure and noble life.

Halifax, Nova Scotia,
May 1, 1880.

DUNCAN D. CURRIE.

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*"Knight of a better era
Without reproach or fear!
Said I not well that Bayards
And Sydneys still are here."—Whittier.*

It is a homage due to departed worth, whenever it rises to such a height as to render its possessor an object of attention, to endeavour to rescue it from oblivion; so that when it is removed from the observation of men, it may still live in their memory, and transmit through the shades of the Sepulchre, however faint, so me reflection of its living lustre."—*Robert Hall.*

I. INTRODUCTORY.

"And a *Wilmot* too."—*Pope*.

Three thousand years ago the tower of David was built for an armoury wherein were hung in thousands the shields of his mighty men. Like the battle-flags in Westminster Abbey, consecrated by proud historical recollections and associations, they were preserved as memorials of inspiring heroic deed. Athenians and Spartans, after the battles of Marathon and Thermopylæ, felt that they had a nobler character to sustain and a grander destiny to work out. Ancient Romans were accustomed, in their halls and homes, in statuary, to preserve the forms and features of illustrious ancestors; and to them the sculptured marble was eloquent incentive to patient endurance and resolute achievement. **Mysterious and moulding influences, and the potent energy of example and sentiment, were not limited to sacred and classic lands and races. They are common to every age and run along the whole line of our being.** If the young men of "this Canada of ours," entering upon a period of strenuous competition and of augmented responsibility, would feel the pure healthy glow and expansiveness of race and nationality, let them ponder the long roll of proud ancestral achievement—for we are all of British blood and lineage—and of many a colonist that has already achieved brilliant distinction. Then, if the heart do not throb, nor the eye gleam with the energy of higher purpose and the light of a loftier resolve, we may hold our manhood cheap and deem ourselves degenerate sons of illustrious sires. But we can all feel the inspiration of example and the influence of

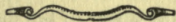
pure and noble deed. The slumbers of Themistocles, perchance in some obscure forest home, will be disturbed by the trophies of a colonial Miltiades :

“ Wher'er a noble deed is wrought,
When'er is spoken a noble thought;
The tidal wave of deeper souls
Into our inmost being rolls.

In view of the late Judge Wilmot's representative character, as a distinguished colonist—the rare and splendid gifts by which he was so richly endowed—the wide space which for a lifetime he filled in the eye of the community—the influential and responsible positions which long and honorably he occupied—the forty years of continuous service in discharge of political, judicial and governmental duties—the high-toned principle uniformly exhibited through the whole of his public career—the consistency of his course and character through a protracted and sometimes stormy life—the extent to which many young men, now widely scattered, were influenced by his generous impulses, intense enthusiasm, burning words and deeds of noble, beautiful worth, for the sake of still greater good, it has been much desired that there should be permanence and perpetuation of influence and of soul-stirring memories.

Unfortunately for the living interest and special value of such a biographical record and delineation, amongst Judge Wilmot's papers, as far as ascertained, no available material can be found. Thoroughly familiar with matters of Provincial interest, an actor in the movements by which the constitution of colonial life has been remoulded, and by which we have been led along to a new era of administration; one of the finest and reest conversationalists of his time, he had decided and

well-known aversion to the use of his pen. It is possible that search amongst newspaper files—if any have escaped the conflagrations of New Brunswick towns and cities—reminiscences of numerous friends, and personal recollections of glowing and stirring narrative and incidents from his own life, may, in some competent hand, supply threads of interest that can be woven into a completeness of design and execution worthy of the subject. In the meantime only brief biographical notice can be attempted.



II. PERSONAL NARRATIVE.

“His real habitude gave life and grace
To appertainings and to ornament,
Accomplished in himself, not in his case :
All aids themselves made fairer by their place ;
Came for additions, yet their purpos'd trim
Pierc'd not his grace, but were all grac'd by him.”
—*Shakespeare.*

Lemuel Allan Wilmot, in the early part of the year 1809, was born in Sunbury County, on the river St. John, in the Province of New Brunswick. He was a descendent of the United Empire Loyalists*—those heroic men and women, exiles of the revolution, who, feeling that they could not sever themselves from the traditions and flag of their own proud nationality, from the unbroken forests of Nova Scotia, New Brunswick and Ontario, undauntedly hewed houses for themselves and their children; and again, as with the Pilgrim Fathers,

“The sounding aisles of the dim woods rang
To the anthem of the free.”

From the ardent patriotism by which L. A. Wilmot was always distinguished, it might almost seem as if the spirit of all the loyalist race had come to him as a rich ancestral dower.

* His ancestors were from the State of New Jersey, and by one line of lineage were probably of direct descent from the “Men of the Mayflower.” For another fact I am indebted to J. W. Lawrence, Esq. Colonel Murray, known to the older residents of St. John, grandfather of Hon. R. L. Hazen, of whom a fine oil painting by Copley is preserved in the Hazen branch of the family, was the great-grandfather of Hon. L. A. Wilmot. The gallant colonel was on the royalist side in the revolutionary war, which by all loyalists was regarded as rebellion. He had, on one occasion, narrow escape from capture by Colonial troops. Foiled in their search, a bayonet was run through his portrait—the gash of which can still be seen.

To what extent varied and brilliant qualities were immediately hereditary cannot be easily ascertained. Through several of its gifted members the family with which maternally he was connected claimed considerable distinction. His father, of whom it has been said that from memory he could recite the whole of Dr. Watt's hymns, was a hymnodist before the days of hymnology; and in this fact may be found an explanation of the poetic taste of his more gifted son.

The University College at Fredericton afforded valuable educational facilities. In collegiate course he earned the reputation of a diligent and successful student. The Greek and Latin Epics, the *Illiad* of Homer and the *Æneid* of Virgil, which he is said to have read with exact and pure accent and quantity and smoothness of elocution, were a source of unmingled mental gratification. He also achieved the then scarcely less coveted and reputable distinction of being "the best swimmer, skater, runner, wrestler, boatman, drill-master, speaker and musician" of the time. From his *Alma Mater*, on which his eminent career reflected lustre, he subsequently received the honorary degree of D. C. L. In 1834, having but recently been admitted to the Bar, he was enthusiastically elected to the House of Assembly, and was for many years the leader of the Liberal party. In 1844 he became a member of the Executive Council, and for three years, from 1848, was Attorney General and Premier of the Province. In 1851 he was appointed one of the Judges of the Supreme Court; and under the Act for the Federation of the Colonies into the Dominion of Canada, 1868, in recognition of valuable public services, and of commanding and conspicuous qualities of intellect and character, was made the first

Lieutenant-Governor of his native Province. He was also, in association with Palmerston, Gladstone, and other eminent men, a Vice-President of one of the leading British institutions; successor of the Hon. Mr. Childers, M. P., on the Prince Edward Island Land Commission; and a member of the influential Ontario Boundary Commission. He was a member of the University Senate, and gave much time and thought to the promotion of educational interests.

It was a favorite theory of Judge Wilmot that, instead of ascent from the primary to the academic, the current of educational life-force descends from the University—and, through all grades and departments, makes its influence felt and determines the status of the system. The College at Fredericton, though liberally endowed, and favored with an efficient staff of Professors, was for many years unpopular; and in 1844 it was asserted in the Legislature that the sum expended upon it, up to that time, “would have educated every one of the students at Oxford or Cambridge.” It was in a very considerable measure owing to his efforts and advocacy that, with constitution modified, a representation of the several leading denominations upon its senate, and general administration popularised, the Provincial University has entered upon a course of acknowledged efficiency and of increasing prosperity.

During earlier life Mr. Wilmot also found time for military drill. Considering the enthusiasm carried into all military exercises, it would not have been surprising had he adopted that profession. A very natural remark of a Governor-General, on a visit to Fredericton, received with military honors, was “that he must have missed his calling, and should have taken to the sword rather

than the gown." With the bearing of a superb cavalry officer, and a voice which on parade ground rang out like the blast of a bugle, he had all the qualities needed for command. A cavalry corps trained by him was for a long time the pride of the city, and two men of that corps became afterwards colonels of cavalry in the army of the United States.

"There were also distinctions of another kind," says a writer in the "Montreal Witness"—to whom this narrative is indebted for several dates*—"and honorary appointments" highly valued that claim permanent record. In the choir of the Church, in the class, as leader of young men, in the Sunday School and other departments of work, he rendered faithful and efficient service. He was President of the Auxiliary Branch Bible Society, cherished a deep and intelligent interest in all its proceedings, and greatly rejoiced to be identified with a marvellous movement, the most magnificent of modern times, for the translation of the Word of God into the living languages of all people, and its circulation amongst the various nations of the earth. He was a lecturer for the Young Men's Christian Association and, under its auspices, delivered a series of lectures in the Mechanics' Institute of St. John, which at the time grew into fame. The hieroglyphics of Egypt, and its ancient civilization; the arts and architecture of Assyria; the

* Through courtesy of J. W. Lawrence, Esq., of St. John, as these pages are passing through the press, several dates have been communicated: L. A. Wilmot "was admitted Attorney 1830, Barrister 1832; elected for York County, on death of Wm. Taylor, June 16, 1834; delegate to England shortly after; Attorney General, on death of Hon. C. J. Peters, May 24, 1848; delegate to Portland R. R. Convention 1850; candidate for last time, 1850; appointed Judge, on resignation of Chief Justice Chipman, and elevation of Judge Carter, January 8, 1851."

ruins of Pompeii; the catacombs of Rome; the manuscript ages, and printed versions of the English Bible, and other subjects of popular interest, were exhibited in accurate perspective, and eloquently and graphically described. The learned lecturer was charged, on one occasion, by an able and accomplished dignitary, with having sullied his ermine, and was challenged to leave the Bench. But, as there had been an agitation, in which, rather than desert Roman Catholic clients in the hour of need, he was willing to forfeit the favor of extreme Protestant supporters, by menace and palpably unreasonable pressure, he was not to be deterred from loyal and conscientious advocacy of the truth.

At the Montreal meeting of the Dominion Evangelical Alliance, an influential assembly, in which Principal Dawson, of McGill College, President McCosh, of Princeton, and Dr. Donald Fraser, of London, and other eminent men took part, he officiated with great acceptance as President of that body; and, "if deep interest in the cause of the Alliance"—to use his own words when taking the chair—"was any qualification, he could claim a special fitness for that post."

At the Toronto General Conference of the Methodist Church of Canada, in September, 1874, he was elected to the chair—subsequently occupied by the venerable Dr. Egerton Ryerson—of the preliminary meeting at which that important ecclesiastical assembly was organized. In association with the Rev. Dr. Geo. Douglas, he was appointed representative to the Nashville General Conference of the Southern Methodist Episcopal Church.

At this point, possibly, a personal reminiscence may be pardonable or permissible. My own acquaintance

with the Honorable Judge Wilmot dates back to the closing part of the year 1855. By Dr. Beecham, of London, who, in a recent visit to the Eastern Provinces, had made his acquaintance, he was spoken of in the most appreciative manner; and, in accordance with that competent and exalted estimate, a very high anticipation had been cherished. After a first, cold sleigh-drive from the City of St. John—every incident of which has been indelibly impressed upon the recollection of that period—then recently arrived from England, a cordial welcome was received at Evelyn Grove. The Judge was then in the golden prime of life. Tall and straight in form, of light elastic step and graceful attitude—a rapid, searching glance—keen, restless, flashing eye—exquisitely chiselled features—a lofty forehead, firmly compressed lips, indicative of resolute purpose—a commanding presence and beaming kindliness of manner, accompanied by a ceaseless flow of sparkling speech, made up a most impressive and fascinating *personnel*.

Retirement from the arena of politics, release from professional business pressure, and easy competence secured by his elevation to the Bench, afforded opportunity for the gratification of horticultural and literary tastes; and such was the activity of mental constitution, exuberance of temperament and fluency of utterance, that all the passionate purposes and governing impulses of life were at once revealed. Never, has it sometimes seemed, was there such lavish expenditure of intellectual resource, and of wealth of conversation, as on those days of delightful and profitable intercourse. Then was mooted for the first time, as far as my acquaintance with the subject was concerned, the idea of a British American Federation, to comprise all the Provinces from

the Atlantic to the Pacific, and *Acadia* was the name suggested for the new nationality. There was also the more magnificent conception of an Imperial union. He believed, with Lord Durham, that "the British Colonies were like foreign nations to each other, without any of the benefits of diplomatic association." But with Canada, Australia, India, and all the other Colonies united to each other, bound firmly to the Mother Country, constituting an Empire to comprise all British dominions, through which should course the same pulsation of constitutional life, over which should wave the same time-honored national banner, there would be guarantee of security—for no part could with impunity be attacked; and there would be substantial economical advantages, for imperial policy would be shaped with a view to the conservation and promotion of all varied interests. One of those projects, though at the time deemed a little visionary, has already become an accomplished fact. What of the possibilities of the Imperial idea?

It was soon after my arrival, towards the close of the Crimean war—in which, after much endurance, and one of the greatest sieges on record, the fortified City of Sebastopol was taken by the allied armies, and the haughty pride and menace of Russia laid in the dust—a congenial theme, and an audience wrought up to kindred enthusiasm—that he made one of those great platform speeches of itself sufficient to place him in the front rank of living orators. In discussing the situation there was accuracy of detail and precision of technical and military phrase, and a vividness of coloring that would have done credit to one who had mingled in the strife. There was a very decided impression that the best interests of a noble civilization, and of a nobler christi-

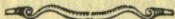
anity, were bound up with the success of the allies. Believing that God was still "the Lord of Hosts"—the Supreme Arbiter of nations—he referred, for patriotic purposes, to sacred historic fact, and to the might of ancient Hebrew warriors. Full of the fire of that theme, with unrivalled impressiveness of elocution, on the destruction of Sennacharib's host, he quoted some stanzas of Byron's Hebrew melody:

"The Assyrian came down, like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like the stars on the sea,
When the blue wave rolls nightly on deep Galilee."

From that time in pastoral relation, while stationed in the city of Fredericton, in frequent visits, in closely confidential friendship, in unbroken correspondence, through all the years between, there has been opportunity afforded for forming an estimate of his life and character. That there were unwise impulses, by which at times he was borne along into imprudent courses, was only too plain, and a matter of regret to his best friends; but these defects, almost inseparable from the intensity and natural impetuosity of his character, were all upon the surface. Those who knew him best could most readily excuse an imprudence of impulse, and could best appreciate the genuine worth and the nobleness of soul by which he was always distinguished.

To chronicle the mere facts of life, and to indicate successive steps by which, through "steep and starry" way, he urged his course involves no difficult task; but there were elements and attributes of such a life which cannot be readily delineated. For these, however, a brighter and more enduring record remains. Greatness and goodness, mental power and moral worth, each reflecting brightness on the other, will combine to con-

stitute for him a monument more beautiful than Parian marble, and more enduring than Corinthian brass: "*As the brightness of heaven and the stars in the firmament, for ever and ever.*"



III. PROFESSIONAL DISTINCTION.

“The science of jurisprudence is certainly the most honorable occupation of the understanding.”—*Sir J. Mackintosh.*

In 1832, L. A. Wilmot—the initial letters of whose name formed the word LAW, and often in that style used for signature—having successfully and satisfactorily completed the requisite course of preliminary study, was admitted to the Bar of New Brunswick, and, in 1838, was created Queen’s Counsel. It must not be supposed that, with all his brilliant gifts and splendid endowments, he could without difficulty conquer success. Though afterwards one of the most fluent of speakers, endowed with all the natural attributes of a consummate orator, and every grace of style and attitude, yet, as a student, singularly enough for a time he had to contend with impediment of speech. “What you,” his father is reported to have said in reference to an early expression of preference for the legal profession, “with a stammering tongue, aspire to the dignity of a pleader!” But from the first there was the consciousness of power; and if he could not be a Demosthenes, undaunted by an obstacle overcome by the most renowned of all orators, he aimed at the very highest distinctions of his chosen profession.

“There is no royal road to learning,” he said, years afterwards, in one of his brief but brilliant Encenia addresses: “We speak not of the Empire, but of the *Republic of letters*. In this domain there are no hereditary honors. Distinctions can only be achieved by individual effort. Each competitor must win and wear.” On that and similar occasions, in the same strain, he no doubt

spoke from remembrance of early obstacles, overcome by assiduous application. "With whatever faculties," says an eminent writer, "we are born, and to whatever studies our genius may direct us, *studies* they must still be. I am persuaded that Milton did not write his *Paradise Lost*, nor Homer his *Illiad*, nor Newton his *Principia*, without immense labor:"

"Some will lead to courts, and some to camps;
To Senates some:"

but, whatever the pathway of life may be, and whatever profession may have the preference, only by patient and laborious pursuit can the summit of excellence be attained.

The popularity which L. A. Wilmot achieved as a pleader was of a most unique and exciting character. In that lordly arena, where justice presides, the gifted and brilliant men who have coveted and contended for professional pre-eminence and distinction have not been few; but his influence with juries was more extraordinary, and his success in pleading more splendid, than that of any lawyer, who, up to that time, had practised at the New Brunswick Bar. The magnetism of noble and graceful personal presence; the fire, force and unrivalled felicity of forensic eloquence; the versatility and daring of genius; the faculty of cleaving a way straight to the core of the subject; a pathos which thrilled, melted and subdued; mastery of potent invective and power of terrific exposure, which, when concentrated into scornful and indignant denunciation of a mean and contemptible action, gleamed and scathed like forked lightning and rankled like a barbed arrow, were employed according to the exigencies of the case. They were all calculated to enforce legal argument, and to

ensure a verdict in favor of his client. The fact has frequently been mentioned that during his practice at the Bar he rarely lost a case. The very atmosphere of court, at other times serene and severely judicial, became charged with the electricity of his spirit and speeches; and, for the most grave and dignified Judge, it was not always easy to prevent or suppress demonstration of popular feeling, thrilled and moved by resistless eloquence, to sympathy or indignant scorn. "As an advocate at the Bar," says the writer of a brief sketch in a Boston paper, a valuable reminiscence, "few in any country could surpass him. The Court was full when it was known that Wilmot had a case. He scented a fraud or falsehood from afar. He heard its gentlest motions. He pursued it like an Indian hunter. If it burrowed he dragged it forth, and held it up wriggling to the gaze and scorn of the Court. When he drew his tall form up before a jury, fixed his black, piercing eyes upon them, moved those rapid hands and pointed that pistol finger, and poured out his argument and made his appeal with glowing, burning eloquence, few jurors could resist him." There was nothing melo-dramatic in his style or mental constitution, but not unfrequently, prompted by an impulse or intuition, that the most consummate actor might have envied, but which, without a measure of the same genius, it would have been dangerous to attempt an imitation, by some shrug of the shoulder, facial expression, mimicry, or some tragic tone, he would dexterously and successfully enforce argument, cover retreat, or foil an opponent.

An incident of the Northern Circuit, without reference, of course, to any names, may be mentioned as illustrative of ingenuity and ready tact in professional

emergency. The case was one of very considerable importance, and involving large values. It was not, in his judgment, a promising one for his clients. In regard to the substantial merits of the matter in dispute he had no doubt. In a Court of Equity the righteousness of the claim could have been fairly established; but on technical grounds, or because the *letter* of the law was adverse, he scarcely hoped for a verdict. There was a point, upon which, as a pivot, the proceedings would turn, and which would probably determine the result. Complication warranted resort to stratagem. The opposite counsel was a gentleman of great legal ability and acumen, but occasionally hampered by an unfortunate impediment of speech. The jury were assured that his learned friend on the other side was eminently upright and conscientious. Whenever this vital point was reached—made so palpable to the jury that none could mistake it—he would be sure to hesitate and shew signs of embarrassment. The prediction was soon fulfilled. In sight of the bird the fowler had set the snare. But how to avoid it was the perplexity. There was manifest trepidity, and consequently defective articulation. A titter of amusement could not be suppressed. Confusion became worse confounded until, on that side, there was a complete break-down; and, as usual, Mr. Wilmot gained the suit.

At that time, in the sister Province of Nova Scotia, there were such lawyers as Stewart, Archibald and Johnson, whose legal skill and eloquence were the pride of their country, and such as would probably have commanded distinction at the British Bar. It was not, then, an unusual thing in New Brunswick, when any case of great importance was pending, to obtain the advocacy and assistance of one or

more of those distinguished barristers; and, as nothing succeeds like success, the simple *prestige* of their names was almost sufficient to ensure the result. When L. A. Wilmot began to make his way up to professional eminence, and his influence felt at the Bar, there awaited him the ordeal of rivalry with those formidable competitors. It was only, however, in the keenest contest that the qualities which he possessed blazed out in all their splendor; and that was a proud day for the profession in New Brunswick when, at fair tournament, he snatched the laurel-wreath of success. And never, probably, at knightly tilt and the pride of feudal magnificence, where, amidst flash of gleaming steel and the glancing light of beauty, prizes were won and awarded, were there more eager spectators than on that occasion. When the forensic duel had been honorably fought, the case was committed to the jury, and for a space Court adjourned. In the meantime leading counsel on either side, on whom chiefly centred the excitement of the fray, returned to the hotel and retired for the night. Their slumbers, however, were effectually disturbed by a loud legal hurrah from junior members of the profession, cognizant of the decision, and disposed to make the most of their triumph. From that time the necessity for such importation has no longer existed. The mantle of the eloquent advocate has successively fallen upon many members of the same honorable profession in that Province.

The fine portrayal, by Lord Brougham, of a distinguished forensic orator, the light of the British Bar, equally applicable to the peerless pleader of New Brunswick, may fitly close this notice of professional distinction: "That noble figure, every look of whose countenance is expressive, every motion of whose form is graceful, an eye that sparkles and pierces, and almost assures victory, while it speaks audience ere the tongue.

IV. POLITICAL LIFE AND HOUSE OF ASSEMBLY.

"We must be free or die, who speak the tongue
That Shakespeare spake; the faith and morals hold
Which Milton held."—*Wordsworth*.

"A champion of the rights of the people now appeared, who was destined to lead his country into the enjoyment of constitutional liberty."—*W. H. Withrow*.

At an early age Mr. Wilmot, then full of fire and enthusiasm, began to take part in the discussion of public questions. It has been told how, when first, in response to an urgent call from the electors, he took his stand upon the hustings, one of the gentlemen of the ruling class rode up to the crowd; and, counting upon sympathy as a matter of course, in deference to established order, and as evidence of loyalty, demanded that they should pull Wilmot down, or he would yet become Attorney General of the Province. The sneer was as a spark of gunpowder to a train already prepared, and the signal for an unexpected explosion. Lemuel Allan Wilmot, in person as splendid and commanding as in mental qualities, drawing himself up to his full height, throwing aside the glove from his hand, began a ventilation of public questions in a manner to which the people had been little accustomed. The burst of indignant eloquence, of denunciation, and of patriotic appeal, was received by the crowd with thundering applause. From that day he was looked upon as the tribune of the people and the representative of popular rights. Though only at an age when most men aspiring to public prominent position would still be ranking as students, by

acclamation, unprecedented in the political annals of York County, in which there had never been an uncontested election, he was chosen member for the House of Assembly.

They were stirring times in which L. A. Wilmot made his entrance into public life. In Upper Canada where, for a time, collision between established conservatism and the spirit of progress had threatened anarchy to the country, the cause of constitutional reform was steadily moving to victory. In Nova Scotia, in which the Legislature could boast a splendid galaxy of names, not proportionately surpassed in the annals of any colony, the struggle for responsible government was soon, in one of its phases, to commence in the famous Howe libel case—in which guarantee was afforded that, beneath the ægis of the British Constitution, there was to be *no padlock* for lips eloquent in advocacy of progress and liberal principles. In Great Britain a condition of almost chronic dissatisfaction, and of threatened revolution, under the able leadership of British statesmen, such as Grey, Russel, Brougham, and others of scarcely less celebrity, had been signalized by the inauguration of a new and nobler era in liberal and progressive legislation. The Reform Bill, which belonged to that period, was regarded as the most important parliamentary measure, and the grandest achievement, of which the pioneers and friends of liberty could boast since the "Bill of Rights" became the law of England. What some of the most illustrious statesmen of the time were doing and daring, in the cause of national and political progress and freedom, through other parts of the Empire, encouraged by the enthusiastic spirit and solid support of an influential constituency, the patriotic member for

York was emulous to attempt and achieve for his native Province. "His political principles," he said, in a later speech, "were not of yesterday. He had *gleaned them from the history of his country*—a country they were all proud to own. Would any honorable member dare to tell him that because they were three thousand miles away from the heart of the British Empire, the blood of freemen should not flow through the veins of sons of New Brunswick."

The entrance of L. A. Wilmot, at that particular period, into the parliamentary arena, where he had to confront many able and veteran politicians, that were still thoroughly committed to the established order of governmental administration, and where he might experience the

"Stern joy that warriors feel
In foemen worthy of their steel,"

was of a character sufficiently marked and memorable to constitute an epoch in the annals of the New Brunswick Legislature. "As a debater," says a Boston writer, at the time probably a resident in Fredericton, "he was for many years the chief attraction of the House of Assembly. With imposing person, large forehead, handsome features, and keen eagle eye; with ready wit, cutting sarcasm, quick intuitions, enthusiastic declamation, a hearty sympathy with everything generous and good, and with scorn and hatred of every form of wrong, he wielded a potent influence." He had the advantage of commanding personal presence—unfailing resource of speech, adequate to the widest range of political discussion—the instincts and intuitions of genuine statesmanship—readiness in debate and aptitude of reply—ability at will to wield a polished weapon of

satire—a brilliant wit, which, like the harmless summer lightning, for mere amusement, played around the subject, or, in moments of intensity, gleamed forth with sudden and scathing stroke—a magnificent voice, in lightest whisper audible to any assembly, and in impassioned declamation rolling into thunder-peal. These were amongst important qualifications which, in any arena of statesmen and parliamentary orators, ordinarily command proud distinction and ensure acknowledged success. By gentlemen who listened to his great speeches in the Provincial Assembly—in contention for constitutional liberty and the overthrow of monopoly—familiar with debates in the English House of Commons, it has been asserted that never, according to their judgment, had his greater efforts been surpassed.

The system of government at that time existing in New Brunswick and other Colonies, was that usually known as “the Family Compact.” Offices of honor and emolument were monopolised by persons that had come out to the Provinces for that purpose. The Legislative and Executive Councils had in possession all governing power. They were almost exclusively and uniformly filled from classes claiming to constitute the aristocracy of the country. Members of the “Compact” were generally closely allied by family relationship or business association. Government was administered in virtue of what they regarded as an essential and inherent right of the ruling class. They only were supposed to possess requisite qualifications for official duty and legitimate claim to promotion. The patronage of the Crown, consequently, was dispensed and its power distributed within a narrow and favored circle.

Crown officials were not in any way amenable to the

representatives of the people; and, in any case of remonstrance, members of that body were treated with but scant courtesy. For any gifted member of the Assembly to aspire to office, emolument, or governmental position, was deemed and stigmatized evidence of restless, intriguing, and even disloyal temper and spirit. Especially for any one who had evinced a disposition to disturb the comfortably established system, and who had the audacity to challenge the constitutional right and expedience of the dominant policy, there was not the slightest hope of preferment.

In combination with relentless conservatism, as the direct consequence of monopoly and intolerance, there was an attempt at ecclesiastical domination, which by Dissenters, as then designated, was felt to be exceedingly oppressive. For the offence of conducting occasional religious service on the Sabbath day, in a spirit worthy of Star-Chamber and Stuart days and dynasty, Mr. Wm. Wilmot, father of the Judge, was expelled from, or refused admittance to, his place in the House of Assembly.

The principles with which, from the commencement of his career, L. A. Wilmot was identified, and of which he was the most eloquent and authoritative exponent, were excessively obnoxious to the party in power; and, to the government as then organized, his speeches were regarded as a seriously disturbing element. As the champion of popular rights, he was sometimes, in a vexatious manner, charged with holding democratic principles; and, notwithstanding patriotic feeling which beat and throbbed through every sentiment and movement, in the bitterness and asperity of party debate, was taunted with the taint of disloyalty. The imputa-

tion, however, could not turn him aside from the line of well-defined duty. He had the courage of his convictions; and in indignant and burning eloquence, meeting scorn with scorn, threw back the unwarranted imputation.

"Those who contended for liberal principles," he said, in one of those renowned field-days, then common enough in the New Brunswick Legislature, but which have no parallel in the tamer proceedings of modern parliamentary debate, "had their names covered with obliquy. They asked for a constitution that, while it protected the Queen upon the throne, threw, at the same time, its paternal arms around the helpless infant. They asked for the pure, the free, the glorious constitution of England; for this they had contended, for this the Liberals of New Brunswick had fought, and let them call them *rebels* who had nothing else to write about, he cared not. They asked for a system that would give fair play to all, that would upset all Family Compacts, that would give the sons of New Brunswick their birth-right—the benefit of free institutions and of self-government. He defied any honorable member to look at his political life and say where he had overstepped the bounds of the Constitution. If he did live three thousand miles from the great body of the empire, still that empire sent its blood through the veins of every British subject. A son of New Brunswick had the same rights to the benefit of her institutions as a resident of London; and he would not submit to be cut off by any political manœuvrings." *

Through many years of conflict, embittered by contempt of the governing class, impelled by conviction

*Political notes by G. E. Fenety, Esq.

of pressing necessity for constitutional change, and the introduction into the system of Colonial Government of elements compatible with fair and equitable administration, Mr. Wilmot and his coadjutors struggled on to ultimate and decisive success.* The "compact" monopoly was swept away, and the despotism of oligarchy demolished. Responsible government was fully inaugurated, and the principle of ministerial accountability, long the accepted basis of British administration, was adopted as the solution of difficulties between the executive and representative departments of government. Instead of permanent official appointments, advisers of the Crown were to be selected from the party at the time in the ascendancy; and provision was made for obtaining the sanction of constituencies to all departmental appointments. To all positions of honor and emolument, without regard to class or creed, and free from social restrictions, the avenues were fully opened. The Hon. L. A. Wilmot, in 1848, was appointed Attorney General of the Province.

The government thus organized for the purpose of giving effect to responsible policy, comprised a large and influential conservative element; and in the matter of arrangements there was necessity for compromise. But, in regard to the main principle, the colors of the Attorney General were never lowered. "He could not forget the election of 1842," he said, in one of his great speeches in the House of Assembly, "when responsible

* Through all this contest, calculated, as in a crucible, to try the metal and the mould of men, as an able tactician—capable of flank movement—an adept in the manipulation of resolutions, and a competent exponent of great constitutional principles, Mr. Wilmot found an able and accomplished colleague in Mr. Chas. Fisher, now Judge of the Supreme Court.

government was scouted, jeered at, and held up to ridicule over the length and breadth of the land. But a different day had dawned upon the Province. The people had informed themselves—had begun to see and understand and appreciate those glorious principles—the principles of the British Constitution—not his principles alone; they were the principles of every British subject. He was a mere machine in working out the great system; but those great and glorious principles would live when those who heard his voice were laid low in the dust. Those principles were not intended for the exclusive benefit of one class, or one party, or one family, but for the benefit of every class, of every party, and of every family over the length and breadth of the land. Responsible government held out even-handed justice and fair-play to all. He had put on the uniform when it was covered with obliquy, and had worn it amidst scoutings and jeers, and felt proud to bear it now.” *

Having been urged to become a candidate for the Speakership in the House of Assembly for 1847, breathing the genuine spirit of a patriot statesman, he wrote: “As I believe ‘there is a Providence that shapes our ends, rough hew them as we will,’ so I begin to think that if the Chair were at my command, I should hesitate before I took my seat. I see many momentous questions involving the present and future prosperity of this Province, and the North American Colonies generally, wherein I should like to take an active part: Confederation of all the North American Colonies—establishment of a pure Free Trade between the Colonies and the Mother Country—thorough reform in our Parish Schools

* Political notes by G. E. Fenety, Esq.

—comprehensive and practicable Scheme for the allotment and occupation of our wilderness lands by a superior class of Immigrants—hand to hand fight against our corrupt system of appropriating the Public Revenue until it is exterminated, or rather eradicated.

These and other questions of less moment are fraught with incalculable advantages, if rightly disposed of. To bring about the two first, *would be worth the expenditure of what little of life I have remaining, and the lives of a score of better men.* What shall I do? I want to be free to act, and to act with all my energies on these questions, and I fear the Chair would be a dead weight upon me—and if so, I want no dead weight. We must give up our lives for the conflict. It will be *principle* against *prejudice*, *purity* against *corruption*, *greatness* against *littleness*, *light* against *darkness*, *British glory* against *Bluenose tinsel*, the *Sun* against a *rush light*—and yet true as are these antithetic descriptions, there will be found those who will make a desperate defence for the corruption, the littleness, the darkness, &c., and who will tell us the country will be ruined by their accomplishment.”

From the several measures of great utility, shadowed forth in the Attorney General's scheme of government, including railway extension, reciprocity, consolidation of law, agriculture and education, it would not be easy to form any adequate estimate of his executive ability. There was no clear field for statesmanship. The period of his administration was one of transition. There had been departure from old lines of action; but the course for the future had yet to be clearly and definitely ascertained and determined. The adaptation and adjustment of government functions to new and altered conditions

and circumstances, very fully occupied the time and thought of the Assembly. There was but a scanty margin left for the discussion of economic measures.

One of the first questions demanding attention was that of salaries. Under a system of monopoly the scale of payment, official and judicial, had been high in proportion to the resources of the Province. There was expectation of immediate retrenchment. But there were also, as a disturbing and confusing element, the claim and complication of vested right. A delicate and dexterous hand was required to draw a distinct and satisfactory line of mediation between conservative and liberal section and sentiment, and equally and evenly to protect and promote individual and provincial interests. "He was at present," said the leader of responsible administration, "a member of Government, yet he felt himself unchanged in regard to high salaries. He had witnessed from his youth up the evil effects of them in this community, when those in more humble life attempted to imitate the habits and manners of the official; but the government did not pay a man to roll about in splendor in his carriage, and give *fetes* and balls: they expected him to use his mental faculties, and to receive the benefit of his mind."*

The great work of Hon. L. A. Wilmot's public life, however, and that by which its special value and per-

* I am willing not only to admit, but even anxious to assert, that in fixing the amount of official salaries in British North America, great frugality should be observed. In countries recently settled it is of moment that moderate and simple habits of domestic expenditure should prevail, and should be respected; nor is there any exception to that rule which I should more strongly deprecate than one which would enable, if not require, official men to distinguish themselves from other classes by a less strict economy and a more costly style of life."—*Lord Glenelg*.

manent status must be tested and determined, has already been indicated. Were chiselled column, and niche in trophied temple, needed for national commemoration, it might be appropriately inscribed, *Executive Responsibility*. But the great harmonizing principle of constitutional government, impressed upon the institutions of his country, carries with it an imperishable record:

“A life in civic action warm,
A soul on highest mission sent,
A potent voice in Parliament;
A pillar steadfast in the storm.”

It was a proud satisfaction, calculated to exalt one's estimate of political principle, for which, as a rule, public men do not get undue credit, at the close of a brilliant career, through a most exciting period, that, in review of his course as member of the House and leader of party, in office and in opposition, while conscious of many a mistake, there had never, as a rule of action, been deliberate compromise of right; and that never from any selfish or vindictive feeling or motive, and not for the advantage of temporary triumph, had his policy been shaped. All measures and movements had been prompted and prosecuted by a patriotic regard for the public welfare; and were that part of his life to be lived over, with the same light, he would still aim at the same goal.

There was always, according to Mr. Wilmot's political idea, a thorn in the usual mode of securing votes. From the meanness and mortification of a personal canvass he recoiled with all the energy of a sensitive and finely-strung nature. The electors, at a public meeting, and opponents of every caste and shade, he was prompt and proud to meet; and, under such cir-

cumstances, was glad to expound his policy. But there was that in personal solicitation of political support which he could not brook; and to which, without sense of degradation, he could not condescend.

Once he had been induced to start upon a personal political canvass. In urgent and plausible manner it had been represented that important interests were at stake, that their opponents were astute, politic and determined; and that, at any hazard, he must conquer his reluctance, compromise with all sensibility in regard to the matter, and canvass, by personal visit, the voters of the County. Mounted on the saddle, in the harvest season of the year, taking his way up the river somewhere in the direction of Long's Creek, finding a farmer—an old political supporter—at work in the field, without touching the purport of his own visit, entered into a general conversation, and feeling a sense of humiliation, at once rode back to the city. Through the County were numerous and loyal supporters and fast political friends, who, for the victory of his banner, would have made any sacrifice. In the course of an electioneering campaign, however, in comparison with an obscure but active canvasser, he might be placed at disadvantage in the contest.

Though, in the first place, in 1834, his seat in the House of Assembly was obtained by acclamation; yet subsequently, in no less than four general elections, L. A. Wilmot had abundant experience of the inconvenience, expenditure, fearful excitement, and frequent lawlessness, which, at that time, were the inseparable concomitants of an election campaign. Under the vicious system which then prevailed, the poll was kept up for eight days. There was an open vote. Aroused

by partizan and inflammatory speeches, the several constituencies had ample license and opportunity for excess and explosion. The agitation through all these days swept over the country, deepened in its course, and not unfrequently ended in turbulence and almost riot. In some respects the eloquent and liberal member for York was not eminently qualified for a contest of that nature. For a temperament such as his the excitement was too intense. In the severe attrition of opposite forces, and the fierce collision of adverse factions, the impetuous and combustible elements of composition and mental constitution, with which he was abundantly charged, blazed out into white heat; and in brilliant, impassioned, most vehement speech, streamed forth in a lava-like torrent.

The most severely contested election seems to have been that of 1842. Then Mr. Wilmot, who for eight years had been a member of parliament, and the active and accomplished leader of the liberal party, though now only thirty-three years of age, stood prominently before the country as the champion of responsible administration:

"And moving up from high to higher,
Became, on fortune's crowning slope,
The pillar of a people's hope."

In the meantime, however, the opposition was formidable, and the battle was furious. All the scattered forces of the old conservative system, marshalled with consummate skill, were gathered into most determined opposition. The adherents of opposite standards resolutely maintained the struggle, and fiercely contended for victory. For the reform party the contest apparently proved to be a most disastrous one. In a House of Assembly of forty-one members, the only representatives

of that principle were Messrs. Wilmot and Fisher. In Fredericton the poll was for a time threatened by a rough, lawless, and unfranchised crowd. For the protection of voters, and the prevention of organized intimidation, it was found expedient to call out the military. In double file the soldiers were stationed with fixed bayonets. Each of the later voters, for personal security, accompanied by a sergeant, between lines of glittering steel, passed up to the poll and gave his suffrage. At the close Mr. Wilmot, amongst the successful candidates, unrolled a scarlet silk flag, bearing the significant motto, *Responsible Government*.* Through Queen Street, from the old Court House, to a platform near Phoenix Square, he was carried by his enthusiastic supporters; and, amidst deafening cheers, made a splendid and stirring speech. The banner thus exultingly unfurled, borne in triumphal procession, and the proud signal of victory, at the close of that struggle, through all the liberal ranks, was the only one which told of success. There had been everywhere, for reform, signal defeat and sure disaster; and, over the entire field, their banners trailed sadly in the dust. The party of progress, for the time, was thoroughly and terribly routed and shattered. But there was still a great principle in contention, and a noble cause around which they could rally their scattered forces. Temporary disadvantage they might be doomed to experience. But, in the end, their principles, guaranteed by the spirit of British constitutional liberty, were certain to prevail:

“For freedom’s battle, once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won.”

* For the main facts in this part of the narrative I have been indebted to Rev. D. D. Currie—an interested eye-witness. Messrs. Wilmot and Fisher were third and fourth on the poll.

In 1844, as a slight tribute to the progress of liberal ideas, Mr. Wilmot was appointed a member of the Executive; but, disapproving of Sir William Colebrooke's impolitic and arbitrary action in the appointment of his son-in-law, Mr. Reade, to important government office, involving direct violation of a vital principle and contention, and deemed subversive of representative responsibility, that position was soon after resigned.

It is not to be wondered at that a keenly-sensitive and high-toned mind, though eminently qualified for parliamentary debate, and delighting in the discussion of constitutional questions, should recoil and retire from the shock and severity of hustings warfare. In view of the next approaching dissolution of the House, to the general regret of nearly all political parties, by whom his superb rhetoric and chivalrous bearing were greatly admired, he announced his intention to withdraw from the Legislature. That purpose, however, he was not then suffered to consummate. By the enthusiasm and organization of friends and party, without personal canvass or campaign, at the general election of 1846, he was proudly and triumphantly returned for the old constituency. The star of reform was now in the ascendency. The influence of Mr. Wilmot was felt to be irresistible; and, as Attorney General, he became leader of the coalition government—containing a large-conservative element, but constructed on a liberal basis—and Premier of the Province.

In 1850, for the last time, Hon. L. A. Wilmot was a candidate for the suffrages of York. Though absent from the Province on that occasion, the Attorney-General, whose name and reputation were the pride and ornament of his country, had good and sufficient reason,

for counting upon continued and loyal support. But, in common with most men of commanding position, who, at a great sacrifice, accept onerous public service, he was made to experience a little of the fickleness of constituencies. For some real or imaginary grievance the Orangemen, a powerful organization through that part of the country, went into strong and solid opposition. By a very slender vote his seat was saved. The chafed feeling, in all probability, consequent upon the unsatisfactory result of this contest, contributed to his subsequent retirement from political life.

"A great luminary," says Mr. Fenety, in his valuable political notes, "set in semi darkness on the day that Mr. Wilmot left the Forum for the Bench. He was the light of the house for twenty-five years, the centre from whence radiated most of the sparkling gems in the political firmament. It was at a time of life, for he was comparatively a young man, and at a period when talents such as his were mostly wanted by his party and the country."

By retirement from political office at that transition period, the party with which through political life he had been identified was, for the time, very considerably weakened.

Complex reasons, of the cogency of which he was most competent to judge, they doubtless were that determined his course. But it was quite certain that, whatever disadvantages of a temporary character might be experienced in regard to the main principle of constitutional reform, there could be no great reaction. The banner, therefore, which, still untarnished, he had bravely borne through many a struggle, might be safely committed to other hands.

An interesting episode of Mr. Wilmot's earliest political life, probably in 1836, fraught in after days with gratifying reminiscences, was a mission to England. The immediate object of the delegation, then an extraordinary event in colonial history, was to obtain for the representative Assembly the control of Crown-land rights and revenues—the main spoke in the wheel of compact administration—and to make the voice of the Reform party heard at the foot of the throne.

The interest of a visit to the Old Country, for one of his romantic taste, cultured mind, enthusiastic impulse, and loyal pride of race and nationality, cannot be easily described. By men of the loyalist stamp that land was always reverently and affectionately spoken of as "home."

"The distant sea-girt isle
Our fathers loved, and taught their sons to love.
As the dear home of freemen brave and true."

It was the land of his ancestors, and of a noble race whose blood flowed in his veins and pulsated through every nerve—the land of Shakespeare and Milton and Cowper, whose mother-tongue was his own, and whose gems of beautiful thought and crystalised expression had enriched his ample and opulent diction—the land of Pitt and Brougham and Erskine, and other representative men of parliamentary and forensic renown, whose burning thoughts and luminous eloquence, evoked and intensified by the supreme interest of the hour and occasion, he had pored on and pondered until saturated with the same spirit and sentiment—the land of proud achievement in arts and arms and the home of that constitutional liberty for which, in a new colony, he and his co-adjutors were resolutely contending—the land

of proud historic deed, and of consecrated association—of stately and storied castle, and pomp of cathedral architecture and magnificence. It was also the seat and the scene of that grand national pre-eminence,

“The island home,
Peerless among her peers;”—

and of that flag, the symbol of freedom under every sky, which he had so often and so eloquently eulogised.

It was one of Judge Wilmot's maxims, in a letter before me, communicated in complaint and criticism of some petty act of colonial administration, that “little countries make little men.” Unquestionably for him—while still at the entrance of public life, for new and nobler ideas, and expansiveness of thought and sentiment, it was an immense advantage and an educational influence to breathe the air and mingle with national life in its older and grander forms; and to feel the stimulus of contact with the governing minds of the nation.

From several distinguished members of the Melbourne Cabinet the first New Brunswick delegation received marked tokens of respect.* There was one amiable statesman, Lord Glenelg—better known as Sir Charles Grant, whose portrait, chiefly because of the success of that mission, and the introduction of more liberal governmental system, hangs behind the Speakers' chair in the New Brunswick House of Assembly—who took special interest in the youthful representative.

* With Mr. Wilmot, a very young politician, was associated an astute and experienced member of the House, soon after appointed to the Executive Council, Mr. Wm. Crane. In any game of artful policy he might be trusted to checkmate clever and wily opponents. But such was the contrast, that in after days the appointment was compared to the yoking up in the same team of a veteran charger, chafed with stiffness of age, and a fiery racer that spurned the bit and bounded for the course.”

Lord Glenelg, at that time Colonial Minister, an advocate of liberal principles, and a thoroughly upright statesman, from extensive acquaintance with colonial affairs, and ample experience of official life, in relation to the special object for which the delegation had been appointed, was competent to offer prudent counsel, and in a position to afford valuable aid. In regard to personal and professional preference and promotion, where crown-patronage was concerned, he would willingly have pledged the fullest consideration. Had there been, on the part of the New Brunswick deputation, a disposition to negotiate for private advantage, that mission to Downing Street might have been turned to profitable account.

It was apparent also to members of the British Cabinet that the colonial politician possessed some rare qualifications, quickness of apprehension, and a high order of eloquence, that might be turned to account in parliamentary debate, and which might contribute to the strength of the liberal party in the House of Commons. A proposal was made that if he would remain in England a constituency should at once be found for him. It is useless now to speculate on what the achievements of life might have been had he, at that period, when habits of thought were still in formative process, consented to enter Imperial Parliament.

It was a point with the delegation, remembering that the taunt of disloyalty had sometimes been the penalty of prominence in movement for popular right to obtain presentation at Court; and, loyal to the core, the distinction was of a character to be thoroughly appreciated. Through the courtesy of Lord Glenelg requisite permission was readily obtained, and the details

of Court costume speedily arranged. It may be safely asserted that, however brilliant and distinguished may have been the array on that occasion, there was not any one of more Courtly presence and bearing than the untitled representative of an obscure Province. Ordinary regal etiquette was considerably disturbed when Mr. Wilmot was delayed and questioned by his Britannic Majesty concerning antecedents and family relationship. It was expected, of course, that with a brief answer he would gracefully retire; but, to the consternation of Lord Glenelg, unaccustomed to the freedom of impromptu speeches and trembling for the temerity of the attempt, impressed with royal condescension and determined to make the most of the opportunity, he burst the awful barriers of state and, in loyal phrase, thanked His Majesty for generous consideration of Colonial interests. Probably the King (William IV.,) was as much taken by surprise as the Colonial Minister. It was only, however, a passing incident; and, with but brief interruption, the order of presentation and procession was resumed.

As representative of the Province of New Brunswick, in 1850, Mr. Attorney General Wilmot attended the International Railway Convention at Portland, in the State of Maine. The occasion was one of more than ordinary interest. It was the first time, since Bunker Hill, for the promotion of beneficent and national projects, that sons of Loyalists and Revolutionists had met in fraternal intercourse. *The flags of the two countries were interwoven.* The Convention was summoned on that last July day for the purpose of considering the feasibility, by rail *via* New Brunswick, of connecting the cities of Halifax and Portland. In common with

many others, whose speculations could not at that time be brought to the crucial test of actual fact, when the question of local roads was mooted, and the balance of direct expenditure and of indirect advantage of traffic and travel were not well understood, he was quite sceptical in regard to the development of a trade that would warrant the immense cost involved. In mingled banter and sarcasm he characterized the first proposed scheme of railway as "a line from St. John to Shediac"—cut out by the Colonial Minister and rehewed by the emigrant agent—"built for the purpose of transporting salt from Westmoreland, oysters from Shediac, Cumberland butter and Tantramar hay." The prevalent idea at that time was: local traffic would financially be insignificant; and, in order to benefit extensively by railway-thoroughfares, they must open communication with distant and populous centres.

Into the magnificent schemes projected at Portland he threw himself with all the enthusiastic impulse of his nature. He was not always in a mood, owing possibly to hereditary loyalist prejudice and educational bias, to do justice to the men and the measures of the American Republic. Statesmen, having in charge great destinies, were not believed to have clean hands; presidential elections were likely to produce serious disturbance; the great West, the safety valve, would fill up, and then the Union would be subjected to its severest strain. But, at the Convention, international themes were to the front: the common heritage of the conquering Saxon race—the advantages of international comity—the era, now beginning to dawn, of greatly increased inter-communication—the splendid developments of an unfettered commerce—the banners of the Republic and

of the Empire: the starry folds of the Union, emblematical of God's great works in creation, and the red-cross flag of England, of greater work in Redemption, waving in undisturbed harmony—

“Till the war-drum throbbed no longer,
And the battle-flags were furled
In the Parliament of man, the
Federation of the world.”

Between the British Colonies and the United States there was a natural, geographical, and commercial inter-dependence. In the name of concord and mutual welfare and prosperity, he proclaimed a bond of indissoluble union between the two countries. By means of the iron rail, their possessions, broad as the Continent, would be linked together; and, like the wedding ring, the symbol of plighted faith, it would constitute a guarantee of permanence. Under that ban he pealed anathema upon the restless demagogues of either land who should seek to part them asunder.

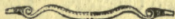
There were many able and eloquent speeches at that Portland Convention, from parliamentary and public men—both sides of the line—but to Attorney-General Wilmot, by common consent, was awarded the palm of consummate, crowning oratory. He carried the audience by storm. To people across the border, accustomed to political declamation, it was a matter of amazement that their most brilliant men should be completely eclipsed. It was a still greater cause of mystery how a style of oratory, of the imaginative and impassioned type, regarded as peculiarly a production of the chivalrous and sunny South, could have been born and nurtured amidst the frigid influences and monarchical institutions

of a bleak and foggy forest Province. There were accompanying advantages which stamped the effort as supreme of its kind. Dramatic action, consummate grace of rhetorical expression, a voice of matchless power and wondrous modulation, contributed to the heightened effect. To a very considerable extent the eloquence was impromptu; and therefore largely took its caste and complexion, apt allusions and rich surprises, —from the immediate scene and its surroundings. That magnificent burst of oratory swept over the audience like fire amongst stubble, and like the tempest that bends forest trees. Reporters are said to have dropped their pencils and yielded to the magnetic, resistless spell; and the people, gathered in dense mass, were wrought into a frenzy of excitement and enthusiasm. It was very importunately desired that, upon public, social and international themes, he would make a round of speeches in the chief centres of the Union.

“I am poor,” said a Revolutionary hero, a century ago, when tempted by a bribe of British gold; “but the King of Great Britain, with all the treasures of his exchequer, is not rich enough to buy me.” Time works its own revenges. “What is your price?” demanded a knot of wealthy Republicans —believing in the Sir Robert Walpole doctrine: “My price,” said the Hon. L. A. Wilmot, “what is it that you mean?” “Every man has a price,” it was affirmed, “and you have only to name yours and you shall have it.” And thus the eloquent Attorney-General of the little Province by the sea, had he been accessible on that side, might, as he afterwards phrased it, have been “turned into a Republican stump orator.” But he had the stern stuff of that

hero of the Revolution; and, without bravado, could have told of another land that held his heart, and of a nobler mission:

“To struggle in the solid ranks of truth,
To clutch the monster error by the throat;
To bear opinion to a loftier seat,
To blot the era of oppression out;
And lead a new and nobler freedom in,”



V.—THE BENCH.

“ The pure and impartial administration of justice is, probably, the firmest bond to secure a cheerful submission of the people, and to engage their affections to government.”—*Letters of Junius*.

In January, 1857, Hon. L. A. Wilmot was appointed Judge of the Supreme Court; and it is as Judge Wilmot that now, in a large circle, he is remembered and venerated. The Chief Justiceship, then vacant, following the analogy of the British Constitution, was due to him as Attorney-General. Through Conservative influence, endeavouring to thwart responsible administration, and the persistency of the Governor, this more exalted seat was given to Mr. Justice Carter. The Puisne Judgeship offered to Mr. Wilmot, contrary to general expectation, was accepted. By many of his political friends this step was regarded as the mistake of his life. It was the opinion of competent counsellors that he should have protested against the elevation of Judge Carter, and gone into opposition. There was every reason to believe that, by such a course, he would have consolidated the Reform Party, foiled the schemes of Sir E. Head, upset the Conservative Government; and that, being made acquainted with manifest violation of constitutional principle, in the end, the Colonial Minister would have given him the position in contention.

The annals of British judicial administration, from the days of Sir Matthew Hale, “ for deep discernment praised ” and “ sanctity undefiled,” through a golden age of law and reason, a long and splendid succession, in Imperial and Colonial courts, of unsurpassed ability and of unsullied probity, revealed in character clear as

the light, worthy of world-wide renown, commemorate the names of distinguished Judges: their supreme legal attainments and conspicuous mental endowments constitute a pride and glory of the realm. Under pressure of counter and conflicting claims and considerations, at the time of the Judge's appointment, to the perplexity of friends, and a provocation to adverse criticism, there was somewhat of hesitation and perhaps of oscillation bewixt the Forum and the Bench. He was a popular politician, and the House of Assembly had been the scene of his most magnificent oratorical achievements. But then he was also a *lawyer*—passionately proud of his profession and conscious of competent qualifications for discharge of onerous and exalted duties in this line of promotion. In deference, therefore, to special attractions and the unrivalled *prestige* of dignified legal *position*, his ardent and enthusiastic sympathies and aspirations were placed in subordination. He was still in the meridian splendor of public life. But the preference was laudable and perfectly explicable, and he had his reward. The ambition, which, as the crown and culmination of a brilliant and influential career, professional and parliamentary, coveted honorable and illustrious association and a place on the bead-roll of immortal forensic fame, was well calculated to ensure and perpetuate recognition.

In addition to many reasons already indicated, that determined his course, there was probably one of a private and personal nature. As a consequence of early entrance upon public life, his own business had been greatly neglected; and professional income, upon which he was mainly dependent, was considerably curtailed. The inevitable cost of contested elections, under the

vicious system which at that time prevailed, must under any circumstances have been a very serious item. In this fact alone, therefore, there was palpable and cogent reason for accepting honorable judicial appointment—a coveted prize in the legal profession.

The transition from stormy debates of the Legislative Assembly to the ordinarily serene atmosphere of the Court of Judicature, not altogether consonant to the mercurial elements of his mental temperament, brought with it duties of an entirely different character. He was now largely withdrawn from the public gaze. For some seventeen years, in the impartial discharge of judicial functions, he stood aloof from all party movements. This phase of life may therefore fitly be compressed into the *briefest* notice.

To the Bench of New Brunswick Judge Wilmot became a noble and splendid accession. He was not by any means a *black-letter* lawyer. At the bar, in the shape of ancient and musty authorities, he would never have bored judge or jury by any extra production of learned lumber. There is a kind of legal knowledge to be obtained in patient, laborious inquiry and application, for which he would never, probably, under any circumstances, have become conspicuous. As a mere legist of what may be technically known as “cases,” from the fibre and constitution of his mind, he would not have achieved any signal success. In contradistinction to a dull plodder in precedents, he was pre-eminently a jurist. “Under any species of administration,” according to the dictum of a distinguished aphorist, “it is seldom that both intellect and integrity have a predominating sway.” In a very eminent degree, however, and in marked combination, when Mr. Justice

Wilmot presided at the Supreme Court these desiderated qualities found exhibition. Keen observation, love for legal studies, extensive professional experience, acute and penetrating thought, clear and facile intuition and perception of complex and subtle questions involved, firm and rapid grasp of principles that govern the noble science of jurisprudence, in that lofty sphere, could not fail to command appreciation and profound respect. That very rapidity and assurance of mental process, however, by which complicated interests and important issues were apprehended and anticipated, were almost certain, in some cases, to produce friction and dissatisfied feeling.

Between the Bench and Bar may often be felt the pressure of motives that lie widely asunder, and there is ample margin for divergence of feeling and action. The persistence of the advocate, knowing how much has been staked upon his ability and judgment, and what important interests have been entrusted to his management, sometimes deemed sheer pertinacity, striving to make the worse appear the better cause, is not unfrequently prompted by intense and anxious solicitude for the advantage of a client. The Judge, on the other hand, has only one central, controlling idea. He strives to be absolutely and inflexibly impartial. Through whatever human hopes, or fears, or supposed rights, it cleave its way, the law must take its course. Upon whatever tends to thwart pure administration, justice sternly frowns rebuke; and occasionally impatience, provoked by the wrangling of lawyers, finds severe expression. But whatever difference of estimate there may have been in regard to Judge Wilmot's administration, in other respects, there was confessedly an

unswerving integrity of purpose. In his appointment to the Bench the ermine, it was never doubted, would be worn with dignity, grace, and unsullied purity.

One trial during his presidency as Judge of the Supreme Court, amongst scientific men, and through the country, is said to have excited a deep and widespread interest. Amongst the witnesses summoned, if I do not mistake, were Professor Sedgewick, the noted geologist, and some of the most eminent scientists of the United States. The issue of the trial depended chiefly upon correct classification of a mineral, a species of anthracite, extensively used in the manufacture of kerosene oil, commonly known as Albert coal. Testimony in this case, for purposes of accuracy, comprised some very minute distinctions and abundance of technical terminology. The Judge was now in his element; and wide and varied knowledge, legal and scientific, was exhibited to very conspicuous advantage. He gave himself to thorough mastery and complete comprehension of the questions in dispute. The ability with which he presided, the luminous exposition of fundamental principles of law, the acuteness exhibited in grasp of multifarious details and scientific intricacies, commanded general admiration. From intelligent spectators, and distinguished witnesses, most competent to determine, he won acknowledgment of the highest encomium.

The value, to his country, of many years service, in faithful discharge of judicial duties, consonant with the pure and lofty spirit of British legal administration, from a mere reference to isolated cases, cannot be indicated or estimated. "Justice is the greatest interest of man on earth. It is the ligament which holds civilized beings and civilized nations together. Wherever

her temple stands, and as long as it is duly honored, there is a foundation for security, and general happiness, and the improvement and progress of our race. And whoever labors on this edifice with usefulness and distinction, whoever clears its foundations, strengthens its pillars, adorns its entablatures, or contributes to raise its august dome still higher in the skies, connects himself in name and fame, and character with that which is and must be durable as human society." *

During the period of his connection with the Bench, a relief from severe strains of judicial duty, in response to pressing application, taking advantage of convenient and legitimate method of acting upon popular thought and feeling, Judge Wilmot occasionally lectured on subjects of literary and patriotic interest. A series of Lyceum addresses in the city of St. John, 1858-9, grew into fame. The audiences and excitement were unprecedented. A writer of the time, in a critique upon one of these efforts, in a paragraph now before me, for eloquence and power, claims that it had never been surpassed in that city—that alone it was sufficient to stamp "the learned lecturer as one of the foremost platform orators of the continent." † At some points, in this memorable course, the line of thought brought up burning questions and led to the discussion of monitory historic facts. Fired by a sense of the tremendous significance of such a theme, stern as well as splendid passages burst from his lips. The fervent utterances, however, were in one case denounced as mere Protestant philippics. The propriety of such a *role*, on the part of a Judge of the Supreme Court, was publicly ques-

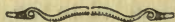
* Webster.

† *Courier*.

tioned. But must the lips of legal dignataries, except within their own jurisdiction, be utterly sealed and their convictions suppressed? Are there not questions of momentous importance which, from eminent ability and exalted position, they are specially qualified to discuss? Is the ermine of such delicate quality and of such sensitive purity that, by mere contact with the earnest, throbbing movements of a living humanity, it may be soiled or sullied? There was at least one eminent Judge who claimed the right of untrammelled thought and of unfettered speech. His utterances, in definition of position and purpose, as nobly exhibited and unfalteringly maintained, breathe and burn with the spirit and sentiment to which we are indebted for the priceless boon of civil and religious liberty. They have the ring of Luther's thundering theses:

*While under protection of the flag of my country and in possession of British freedom, I cannot allow any power or party, political or ecclesiastical, to dictate as to when, how, or where I shall explain and defend Protestant tenets and expose opposing systems. **

** Carleton Sentinel.*



VI.—LIEUTENANT-GOVERNOR.

“If Governors were actuated by the same benevolent spirit, which christianity was meant to infuse into the minds of those whom they are appointed to govern, the blessings of public as well as private life would be more widely diffused and more permanently secured.”—*Dr. Parr.*

Upon the Federation of the British Colonies, of North America, into the Dominion of Canada, 1868, in acknowledgement of important public services, not forgotten through several years of comparative seclusion, a tribute also to distinguished and commanding personal qualities, the Hon. L. A. Wilmot was appointed first native Governor of New Brunswick. The appointment was creditable to all concerned. It could not, on any side, be open to the imputation of political party purpose and manipulation. But, from disinterestedness and eminent fitness of things, no designation could have been more politic.

The distinguished recognition accorded was purely and pre-eminently a tribute to high character, rare combination of mental and moral qualities, and to the splendid services by which a reputation had been made far beyond the boundaries of the Province. Release from onerous judicial duties, and the comparative leisure of governmental administration, afforded ample opportunity for literary and floral pursuits and pleasures. What was of greater consequence an influence, always employed for good and beneficent interests, was largely augmented. There was also, in that appointment, as evidence of completeness and consummation of important life-work, conscious and undisguised satisfaction

and gratification. Instead of official monopoly and the block of impassable social barriers, from the humblest and lowliest grades and walks of life to the elevations and altitudes of society, and all influential positions in the land, for gifted and industrious students, the avenues were now fully opened :

“ And we, in larger measure, now inherit
What made our forerunners free and wise.”

As young men, of colonial birth and education, go forth to duty and effort and, with all the incentive and stimulus of possible achievement, aspire to public and professional distinction; in laudable ambition let them not forget that to Hon. L. A. Wilmot, and to his comrades and compatriots, for a valuable heritage of birth-right and freedom, they owe an unspeakable debt of gratitude. To them, worthy of emulation and ultimately crowned with brilliant and decisive success, in presence of rugged and thorny pathway of duty, has been bequeathed an example of persistence and unfaltering effort :

“ Lives of great men all remind us
We can make our lives sublime ;
And, departing, leave behind us
Footprints on the sands of time.”

“ Yesterday,” writes a metropolitan journalist, “ marked a new era in the history of New Brunswick ; it marked that one of her sons, no matter of what class or creed or sect, might aspire successfully to the high dignity of becoming Lieutenant Governor of his native Province. Sweeping away the old landmarks of vested rights and political distinction, the day has declared that lofty sentiment, a noble genius, a loyal and patriotic spirit are the main tests of excellency, the grand desiderata of honor and distinction.

In hailing Judge Wilmot as the new Lieutenant Governor,—he comes to us with all these recommendations, traced along a whole lifetime spent in the service of his native Province; and while it is possible many of the younger portion of our people may rather incline to regard His Excellency in the light of these latter days, catching tone and feeling from recent political events, we simply ask them to look back. Let them look up the records of the past, when their grandsires were held in the grasp of domineering family compact who knew no right save the right to rule, who recognized only as presumptuous any and every aspiration of the people seeking a voice in the government of their own affairs. And when at length this Province was convulsed to its very centre, when the great Magna Charta of Responsible Government and the people's rights was struggling into existence, let them ask the "old men" who it was that sprang to the front, and catching up this battle cry of the people, fought the leader in the fight until truth and right prevailed, and won for us all that social and political liberty which is to-day the boast of every true-born son of New Brunswick.

Nor was this merely the work of a day. Persistently the struggle was continued from year to year, but ever sustained by his constituents of York, who stood by him "in the storm and in the sunshine," that matchless eloquence never faltered, that earnest, manly pleading never failed, until victory crowned the efforts of himself and colleagues, and Responsible Government became the first principle of the constitution. Therefore it is that the friends of His Excellency claim for him in his recent appointment that he has simply ob-

tained his right, a right which he is worthy to receive, and *which a vast majority of the people of his native province delight to bestow.*" *

At the inauguration of Governor Wilmot, in the Senate Chamber, there was a characteristic and illustrative incident that claims permanent record. The Senate Hall, on that occasion, was thronged with the *elite* of the city: ladies, senators, judges, clergymen, military gentlemen and others. When the ceremony had been completed and officials were thronging to tender congratulations, in the excitement of the occasion, proud of the superintendent, a little fellow, from the Sunday school, found his way to the front; and, with bright intelligent face, caught the Governor's eye. At once, in preference to all dignitaries, the hand of the scholar was cordially grasped. No compliment could be more genuine, and certainly none was returned with more beaming light and reciprocity of feeling, than that presented by the earnest representative of his Sabbath charge.

Under the old *regime*, retaining and reproducing in colonial life the style, to which in wealthy and aristocratic home circles, they had been accustomed, the hospitalities of Government House were munificently administered by successive English families. Society at Head Quarters was supposed to be quite select. Fashionable entertainments were the order of the day. To the invited guest the Lieutenant Governor's invitation brought with it a very considerable amount of *prestige*. In range and restriction, it formed one of the sharply defined, and sometimes arbitrarily drawn lines, by which society, at the time, in the little capital, was

* Fredericton Reporter.

discriminated and graded. There was considerable speculation, at the inauguration of the new Governor, in regard to the public courtesies which he might deem it expedient to adopt. Upon what principle could he harmonize practices, supposed to be of thoroughly worldly nature, with convictions avowed and course consistently pursued through many years of christian profession? By those who best knew him, whatever temporary perplexities might arise, there was never a doubt that he would compromise his character and religious principles. A little coterie there was, of fashionable community, especially anxious for the maintenance of a former system. In one instance, when guests were at the table, by a preconcerted plan, partly in fun and slightly in earnest, the question of Government House Ball was raised. Under circumstances, therefore, of which courtesy compelled acceptance, the Governor received intimation, that, during incumbency of honorable office, in mode of entertainment and of social demand, he would be expected to follow in the routine of his predecessors. But, with Hon. L. A. Wilmot, always on the alert, it was not easy to carry a position—by any *coup de main* attempt. A ball at Government House. They must not be disappointed. He would at once name the day! But the time indicated would not do at all. There was an insuperable barrier. It would take them into Lent, and that was to be observed in *fasting* and not in feasting. The church would not, during that term, of solemn Lenten services, sanction the splendor and indulgence of worldly fashion and of unhallowed gratification. The inference was palpable. His course was clear. There was a church, from members of which the movement had emanated, by which,

during the days of Lent, the forms and festivities pleaded for were prohibited. For that imperative regulation there was scrupulous and creditable concern and compliance. But there was another church, claiming from him the same spirit of obedience, that unconditionally, upon the ground of principle rather than of expedience, and the year round equally with the weeks of an annual Fast, enforced the same prohibition. In imitation of consistency, which challenged admiration and commanded his fullest approval, he must decline the proposed arrangement. Promenade and musical gatherings, garden parties and *conversazione* constituted a satisfactory and pleasant substitute. The opinion has frequently been expressed, up to that time, than during the period of that administration, there had never been a more generous or attractive exercise or exhibition of Government House hospitalities.

Until the Act of Federation, mainly representative of Imperial interests, the Lieutenant-Governors of the several Provinces were appointed immediately by the Crown. They were ordinarily selected from influential circles, aristocratic families, and the ranks of those who, for eminent public services, had claim to stations of honor and emolument. The newly-appointed Governor, under another dispensation, sustained an altered relation. In official administration, however, and in social life, of necessity, he was brought into direct contrast with the previous occupants of the same dignified office. But from that comparison, the Hon. L. A. Wilmot could not suffer. He had that genuine dignity which springs from the soul ; and in all qualities, mental and physical, was one of nature's noblemen. There is, unquestionably, an aristocracy of birth ; and all hon-

or to those whose glittering coronets have gained brighter lustre from deeds of chivalrous worth. There is an aristocracy, too, of wealth : in which the titles of money-kings, that rule the world, are emblazoned and enrolled. But there is also, higher than all, an aristocracy of mental and moral worth, with its brilliant galaxy of names—of which heraldry may have no record—the most superb minds and splendid intellects that God has ever given to the world. To the ranks of men, enobled by worth and true magnificence of soul, by right divine, the first native Governor of New Brunswick belonged :

“ 'Tis only noble to be good ;
Kind hearts are more than coronets,
And simple faith than Norman blood.”

The duties of a Lieutenant-Governor, under ordinary circumstances, in the Provinces of Canada, are not extraordinarily onerous ; and, with moderate and average prudence and ability, may be creditably and satisfactorily discharged.

It was a matter of doubt, however, in some circles, for many years a popular leader, suspected of political sympathies, and quite as strongly of corresponding antipathies, whether Governor Wilmot would be able to divest himself of personal and party bias and preference. But it was soon apparent, with guarantee of fairness to all political parties, that ample experience of public life, and perfect acquaintance with principles of constitutional administration, enabled him to exercise a legitimate and commanding influence :

Then, in addition to the paraphernalia of governmental office, there were many important interests which, from the vantage ground of elevated position,

he could most effectively promote. In advocacy of a more complete system of public education, for example, in the city of St. John, carrying with him the sympathies of the audience, he addressed a large and influential meeting—closing with the lines of Charles Swain:

“What is noble? that which places
Truth in its enfranchised will,
Leaving steps—like angel-traces
That mankind may follow still!
E’en though scorn’s malignant glances
Prove him poorest of his clan;
He’s the noble who advances
Freedom and the cause of man.”



VII. — EVELYN GROVE: — CONVERSATIONAL CHARM AND BRILLIANCE.

“On such a day
These folk among the trellised roses lay.”—*Morris*.

“How delicious that conversation is, which is accompanied with mutual confidence, freedom, and complaisance.”—*Dr. Isaac Barrow*.

A special charm of Hon. L. A. Wilmot's life and an attractive exhibition of character, to best advantage, could be seen in his own home. Then wealth and felicity of conversational power and resource were brought into free and full play. There were freshness, naturalness, winning courtesy, genial sympathy, an atmosphere of kindness, and that touch of nature—of which Shakespeare speaks—the mint-mark of a sterling mind. There was above all that devout and meditative spirit which, through nature and revelation, had sought converse and communion with God:

“When such a man, familiar with the skies,
Has fill'd his urn where the pure waters rise;”

then, in crystal clearness and in unfailing freshness, the conversational stream bears many a trace of that living, secret source.

The essential requisites for conversational excellence are of rare and varied quality and order. The really good talkers, in any circle of life, like angel visitors, are few and far between. In addition to wealth of acquired knowledge and acquaintance with the best thought, as it has been embodied in literary art, there must be genuine sympathy, love for social intercourse, delicacy of feeling, ready play of wit, and natural fluency of speech.

To bring out in clear and distinct relief the features of the place and the interest of personal interview, around which like ivy-plant on architectural pile cling bright and fadeless memories, it may be expedient to describe one of very many visits. In order that this sketch may be a living expression, and not simply an ideal conception, it will be preferable to trace a reminiscence in which *memoranda*, fortunately preserved, can be utilized. There is, however, one difficulty which at the outset throws a shadow over the attempt. As well might one set a trap to catch a sunbeam as undertake to gather up and reproduce sparkle and effervescence of speech; and yet these constituted a chief charm and gave to conversation its most delicious flavor.

The beautiful grounds of Evelyn Grove, at that time the finest probably in the Province, annually visited by numerous citizens and strangers, always cordially welcomed, were evidence of cultured taste and of intense love of nature. House and verandah are draped and shaded by refreshing foliage and beautified with thick profusion of twining plants and trellised vines. From the rear there looms up the shadowing forms of dark tall pines. Bounding the grounds are the stately and graceful forms and spreading branches of leafy green-wood trees. These have all been planted by the proprietor and are all the growth of a life-time. Fronting the residence, intersected by pleasant paths and ornamented with statuary, smooth and velvety surface and swath of deepest and richest green, is a neatly-trimmed and shady lawn. In the midst, an appropriate setting for gem like beauty, bright with variegated colors, is a spacious circular mound. Geraniums and other choice plants, in various and contrasted tints, are there com-

bined into rare completeness and beauty of design. In the centre, of pyramidical shape, that may only be expected to bloom *once in a century*, stands a magnificent specimen of the Cactus family :

“ And then a wondrous bud at its crown,
Breaks out into a thousand flowers :
The floral queen in its blooming seen,
Is the pride of the tropical bowers.”

“ Should the summer time,” Judge Wilmot often pleasantly remarked, as visitors lingered in admiration, “ of the hundred years come in my life, the church bell must ring out a peal, and all the friends be invited to a sight of century-flowers.” That centennial glory he was not permitted to see. The associations of that delightful grove, in which beauty and fragrance are renewed and reproduced, can only now revive the hopeless longing :

“ O for the touch of a vanished hand
And the sound of a voice that is still.”

Through a slender arch of bent twigs and branches, fragrant with perfume of rose and honeysuckle and blossoming columbine, that climb and twine around each delicate stem, we make our way to another section of these charmingly beautiful grounds. What a scene of floral splendor now bursts upon the view !

“ The garden paths are broad and smooth,
There pansies bloom in gorgeous bed,
And high above the violets
The tall pale lilies bow their heads.”

Carnations, *verbenas* of every variety, flowers of rare beauty and loveliness, and of delicious aroma, grouped and distributed with exquisite taste and skill, blossom and brighten in the soft balmy sunshine ; and, with sweet odors, gladden this favored elysian spot. There is a sensation around you at the moment, as if nature

were sighing for repose, and the air is languid with summer heat; but in the early morning, we should have found invigorating freshness and the joyousness of renewed life. In matin strain the feathered songsters that frequent the grove, warble in concert and fill it with their melody. Here too, at that dewy hour, with wonted implements of toil, for this floral culture forms his special charge, we might have found our honoured friend. The avenue leads at length to another quality of production. There are superb specimens of roots and plants and a marvellous profusion and wealth of organic life. Threading a way through the foliage, that almost conceals access, the grounds in another direction change to completely different character. As if in some fairy land the scene and surroundings have undergone a wondrous transformation. Instead of flowers and parenchymatous growth, with abundance of shade, there is an almost tropical variety of shrubbery and of thickly planted ornamental trees. In the centre where, chiefly constructed by his own hands, stands a summer-house of rustic form and frame work, for a few moments of repose, we find the Judge enjoying

“The *harvest of a quiet eye*
That sleeps and broods on his own heart.”

By the fullness and fluency of his conversation we are at once fascinated. The life of every plant, its special affinities and conditions of growth, he seems perfectly to understand. If, as the Oriental monarch, he does not speak of the trees, “from the Cedar that is in Lebanon even unto the hyssop that springeth out of the wall,” from climbing ivy and myrtle, and “the lilies,” how they grow, and fair and delicate forms of life that have been transplanted from strange and sunny lands,

to the stately cone-bearers that tower above us in the dusky magnificence of what seems a dense forest growth, he talks with the accuracy of a botanical scientist and the enthusiasm of a genuine child of nature.

There are wonderful lessons, when once the mysteries of nature have found an adequate interpreter, to be learned and treasured up. "Look," says the Judge, "at that slendor, trailing vine. In search of support, and failing to find a fitting object, its tendrils run along the ground. With gentle hand it ought to be trained toward the light. There it would find strength and life. But now, with a tendency to speedy decay, it clasps and clings to a piece of mouldering wood. In like manner, by a law of their nature, equally with ivy plant and summer-tendrill, in their unfolding mind, the little ones that gather around us for instruction, will cling tenaciously for strength and support. If not trained upwards, in the direction of heavenly light and love, they may be expected to take root in some unworthy object; and, in direct assimilation, become of the earth, earthy."

From facts of spiritual culture to intellectual training, and coquate questions of educational administration, there was easy and natural transition. The cause of public education was deeply rooted in his sympathies. More than twenty years before, far in advance of the time for the incipience of such policy, in the House of Assembly, he had moved a resolution to the effect: *The man who has property, and no children, should be taxed to educate the children of the man who has no property.* He thoroughly believed in the principle of a public, free,

unsectarian system.* But secular instruction must be supplemented by religious teaching. In accordance with the comprehensive views of John Ruskin, *adopted as his own*, he claims that an educated man ought to know three things :

“ *Where he is* ; that is to say, what sort of a world he has got into, how large it is, what kind of creatures live in it, and how ? What it is made of, and what may be made of it.

“ *Where he is going* ; that is to say, what chances or reports there are of any other world besides this, and what seems to be the nature of that other world ?

“ *What he had best do, under these circumstances* ; that is to say, what kind of faculties he possesses, what are the present state and wants of mankind, what is his place in society, and what are the readiest means in his power of attaining happiness and diffusing it ?

The man who knows these things, and who has his mind so subdued in the learning of them that he is ready to do what he knows, is an educated man ; and the man who knows them not is uneducated, though he could talk all the tongues of Babel.”

“ There,” he continues, when, for a moment, the modest strawberry vines claim attention, as slowly we stroll into a retired part of the grounds, “ what delicious fruit close upon the surface ! Is it not so in the word of God ? Are not the most essential truths easily accessible ? Were a stranger from another planet, thrown suddenly upon our globe, to be made acquainted

* It was a matter of proud satisfaction to Governor Wilmot, during the term of his administration, that Hon. Geo. E. King, Premier of the Province—whose name on this account deserves enduring memorial—possessed requisite qualification for the successful inauguration of an educational scheme.

with the boundaries of knowledge, he might ask, in amazement: Must I know all this in order to live? Must I search the strata, classify planets, group the stars into constellations, and investigate the illimitable? By no means! The essential conditions of life are simple: Bread from buried corn, and water from the mountain spring. Then, according to inclination or capacity, research may be carried into distant domain. In the word of God are deep abysses, mountain peaks, and measureless expanse of thought; but the grand verities, needed for salvation, are upon the surface. *The strawberries lie nearest to the little children.*

It is not necessary to acquire abstruse and technical knowledge in order to live. We can subsist on that which grows at our feet. And so in the marvellous word of inspiration, with mighty depths and knotty points for learned men and profound theologians, for the young there are passages, clear, simple, and loving: the twenty-third psalm where the little ones may be led into green pastures and to quiet waters."

Bright and sweet as leaf and opening bud around us, and not in any stale or stereotyped form or phrase, are germinant thoughts and vivid illustrations which in profusion enrich and adorn that conversation.

Is it the sentiment of Wordsworth, in affinity with what has been eloquently expressed, that recurs in suggestive strain? As a slight contribution to conversational interest the lines are recalled:

" Believe it not:
That primal duties shine aloft like stars;
The charities that soothe, and heal, and bless,
Are scattered at the feet of man like flowers."

Thoughtful and cultured people have been heard to say that the interest of such a visit, and of such lessons from plants and flowers, were amongst the most cherished and valued memories of their lives.*

The interest of this visit, fortunately, has not yet ended. After an excursion through the grounds, for a few moments of rest, we accompany the Judge to his study. Here a new and congenial theme, often touched upon before, is started. "Have you read," he asks—and here his words may be given *verbatim*—"the August and September numbers of Blackwood? The first contains an exceedingly interesting article on *what the Old Egyptians did*. The writer is at a loss to know in what way the early post-diluvians became so wise and so well instructed in many things. To me the article is especially interesting as supporting my view that wisdom was originally inspired by the Creator. It does appear marvellous that even such a man as Whately should have entertained an idea that man when first created, or very shortly afterwards, was advanced by the Creator himself to a state above that of a mere savage. Surely if God created man perfect, physically and morally he did not leave him a babe in intellect! Why may we not therefore assume that the first man was educated by the Almighty Himself—that he took the degree of M. A. in Heaven's College—that he knew what kind of world he was placed in and how to make the most of it—that he knew the relation of the earth to the sun, moon and other planets, and how they and how

*In this way, as an accomplished horticulturist, Judge Wilmot came to be widely known. He was a Vice President of the Pomological Society of America—the President of which, to ascertain main facts of history, with a view to a fitting tribute, in his biennial address, was recently in communication with friends in the Provinces.

served for days and seasons and years—that intellectually Adam was the Creator's master-piece and never a savage. Then what opportunities, from the longevity of the Antediluvians, for imparting knowledge! Though the wickedness of man was great upon the earth, and led to the terrible judgment of the flood, the majestic intellect was there

Bright and base
With rubbish mixed and glittering in the dust.

The wonderful architecture of the Assyrians and Egyptians, and the learning and wisdom of the latter, necessarily indicate the transmission of a great amount of knowledge from Noah and his sons. Mankind could not in the first instance have civilized themselves and must, therefore, have had a superhuman instructor."

Taking a book from his library, and turning to a page, bearing many a pencil-mark, the Judge reads from Livingstone—which harmonizes with his view :

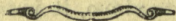
"Since we find that men who already possess a knowledge of the arts, needed by even the lowest savages, are swept off the earth when reduced to the use of wild roots and fruits alone, it is nearly certain if they had even been ignorant of those arts, they could not have lived at all. The existence therefore of the various instruments in use among the Africans, and other partially civilized people indicate the communication of instruction at some period from some being superior to man himself."

"It must have been so," he argues, now in best mood, and lighting up with the interest of the theme, "wisdom never grew spontaneously from ignorance. *There is a spirit in man and the inspiration of the Almighty giveth him understanding.* In the fullness of time,

when the world was ready for Electric Telegraph, Railways and Steam Boats, men were divinely inspired for the work."

The narrative of one visit, in moments and moods of free and friendly intercourse, more than pages of detailed description, may convey some adequate idea of the fascination of conversation. "He talked," as Mrs. Browning would have phrased it, "of men and so of letters :"

"All things—substance—shadow—
Of the sheep that browsed the grasses—of the reapers
in the corn;
Of the little children from the school, seen winding
through the meadow,
Of the poor rich world beyond them."



VIII.—CHRISTIAN LIFE.

“Men of holy hearts and lives best understand doctrines and things. Those who have not the temper of religion, are not competent judges of the things of religion.”—*Dr. Whichcote.*

In the year 1833, even at that early period an interesting charge, after three years upon the Miramichi Mission, the Rev. Enoch Wood, now Dr. Wood, of Toronto, was appointed to the pastorate of the Fredericton Methodist Church. A special and distinguished style of pulpit oratory, sound and solid exegesis, in combination with forcible practical appeal, sustained through all variations of tenderness, pathos, and incidental allusion, was then in all its dewy and palmy freshness and power. It produced deep impression upon the audience, carried the reputation of the preacher through the community, and was blessedly and abidingly fruitful in spiritual results. Amongst those attracted and impressed, then at the commencement of professional career, was the brilliant barrister, L. A. Wilmot. Merely intellectual interest, however, soon gave place to earnest inquiry and to profound spiritual emotion.

There has occasionally, as apparently in the case of Lord Macaulay, if the impression produced by Trevelyan's Memoir may be trusted, in the case and constitution of exceptionally great minds, an almost inexplicable disparity betwixt grandeur of intellect and capacity for spiritual things, and for a life of faith upon the Son of God. But this young lawyer, now an anxious inquirer, was not more graced with gifts than gifted with grace. Mental ability of high order was accompanied by a still richer endowment of moral and spiritual qualities.

Observing more than ordinary religious concern and movement amongst the people, from the pulpit, Mr. Wood gave notice that, at a particular hour, in the vestry, he would meet with any who were desirous of fleeing "from the wrath to come." The announcement was accompanied by the emphatic explanation that, in attempting to organize a week-night class, members of the church were not expected to be present. He would welcome persons who, after delay and indecision, were now, from conviction of duty, determined to work out their salvation.

The service thus arranged soon came to constitute a new centre of religious interest. Around it gathered a number of young people, of whom the community speedily began to take knowledge, that they had been with Jesus, who formed a valuable accession to the membership of the church. To the minister, also, it became "a means of grace greatly enjoyed and very highly valued;" and which, after nearly half a century, has still fresh and fragrant memories. On the first night there were only three persons present; but one of these was Lemuel Allan Wilmot.* Solicitude for spiritual things, like the morning dew and mist upon the mountain brow, thus early awakened and judiciously directed, as ultimately proved, was not a mere transient evanescent feeling.

It deepened and developed into a moulding influence of life. The earnest and evangelical pastor and preacher became his most valued and trusted friend. Through prudent counsel and salutary influence he was enabled

* The other names demand record. They were Henry Fisher, Esq., afterwards the efficient Superintendent of Education, and Mrs. P. Risteen.

to believe in Christ and to realize conscious and satisfying rest of soul. A passage from Sir Humphry Davy, copied at that time on the blank page of a book, and often referred to in after life, expressed the ideal of coveted peace: "I envy not any quality of mind or intellect in others: nor genius, power, wit, or fancy; but if I could choose what most delightful, and I most useful to me, I should prefer *firm religious faith* to every other blessing. It makes likes a disciplines of goodness; creates new hopes when old hopes vanish; throws over decay the destruction of existence the most gorgeous of all lights; awakens life even in death, and, from corruption and decay, calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions and plains, and amaranths, the gardens of the blest and the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation and despair."

The consciousness of his acceptance with God was ever a clearly attested and experimental fact. "Through the whole course of my religious experience," he was accustomed to testify, "I never once had a doubt in regard to the question of personal salvation. The assurance of my acceptance as a child of God and the firmness of my confidence are such that Satan cannot take any advantage on that side; and cannot even tempt me to doubt or fear in regard to the reality of my conversion."

Through years of unfaltering decision and service for Christ, acknowledged religious consistency combined with brilliant professional distinction, assiduous at-

tendance upon all the appointed means of grace and appreciation of Christian fellowship, marked and manifest faith and fervor of spiritual faith and fervor of spiritual and devotional exercise, in a measure and manner which compelled the homage of even thoughtless men, the genuineness of his Christian character was abundantly exhibited. It was often apparent even amidst the dust and din, the whirl and tumult, of public life and of political strife, that he had found the secret places of the Most High. It was a privilege of no common order, with simple eloquence, almost childlike humility, and with tremulous earnestness and fervor of tone, to hear him publicly plead with God.

In this case, duty was supreme delight. When his eloquence was in the zenith of its splendor; and when, in the discussion of great constitutional questions, with rapt admiration, thronged audiences hung upon his lips and greeted his utterances with wild tumult of applause, as if unconscious of the possession of any qualities that lifted him above the level of the lowliest members, in the stormiest period of his life, he devoutly and unostentatiously took his place in the quiet and refreshing Evening Service. To him it was no mere matter of form. With the utmost simplicity of speech, tearful confession and tenderness of feeling, he would bear testimony, lead in hymns of praise, and bend in sacred supplication. Who, that has ever been present on such an occasion, but retains vivid impression of that noble form and of those fervent utterances. There were the distinct avowal of deep love to Christ, of passionate longing for nearer intimacy with the loving, living Saviour, an expression of conscious dependence upon a strong arm for help, and assurance of support for mo-

ments of crucial test. Then on bended knee there was the power of pleading, prevalent petition or the rapt fervor of silent communion with God :

“ Sighs now breathed
Unutterable, which the Spirit of prayer
Inspired and winged for heaven with speedier flight
Than loudest oratory.”

The interest thus manifested, always apparent, was never more intense and demonstrative, than in connection with scenes and services of revival power and blessing. To these exercises, of a special character, his emotional nature rendered him peculiarly and profoundly susceptible. In pentecostal manifestations, power from on high, and the baptism of fire, he believed and exulted. There was probably no satisfaction in life more deep and exquisite than that of witnessing evidences of penitence and exhibitions of saving, sanctifying power. Never, in the most brilliant efforts and achievements of public and professional life, has he seemed greater than when bowing in prayer with sorrowing suppliants; and, with affectionate eloquence, directing tearful penitents to the cross and Saviour.

The devotional element, thus conspicuously manifested, was not the only distinctive feature of Judge Wilmot's religious life. That intensity, always apparent, was not more extraordinary than the breadth and mansidedness of his character. There have been others endowed with a large measure of intellectual receptiveness, of emotional feeling, of profound reverence for the word of God, and of capacity for unwearied and life-long activities. In proportion as one or more of those gifts or graces have predominated, they have

challenged due recognition. But in this case, in a rare degree of completeness, there was *combination* of Christian excellencies :

“ Knowing his deeds of love, men questioned not
The faith of one whose walk and word were right.”

Analogous to that life around him in nature, in which he so much delighted, and which finds expansion and expression in a thousand varied forms of beauty, was the outgrowth and manifestation of his spiritual life. Every part and pulsation of being were pervaded and permeated by an experimental vitality that rooted itself in Christ; and which, in the best forms of Christian fruitfulness, found abundant exhibition.

It may generally be felt, however, in the outworking of influential lives, that all distinguishing excellencies can be traced to the operation of one simple but potent principle. A letter from Governor Wilmot, bearing for crest-mark, with suitable device, the significant motto: *FIDE ET AMORE*, dated from Government House, on the last day of 1869, contains a passage which sufficiently accounts for ceaseless, steadfast service; and which, over his whole life, throws the luminous light of heavenly law. “ I feel ashamed of myself,” he writes, in regard to special effort, “ and am almost resolved to decline all such work for the future. But when I think how little I have done for my Saviour, and how much—*O, how much*—He has done for me, I am encouraged to go on.”

Unconsciously, when called upon at a representative meeting to give the *keynote*, he indicated the dominant principle of his own life, and that which gave caste and complexion to his general religious experience and character: It was *love*: the love of God and of humanity for the love of God.

"We are all one," he said, "in that we belong to the Church of Christ; and the government, essence, spirit of that church is love—infinite love: for as we dwell in God, we dwell in love. May that be our dwelling place for evermore! Amid the oppositions and trials incident to a Christian life, never let us forget that *our love must be seen*. Scarcely had the gloom settled down upon the garden of Gethsemane, than that matchless love was poured dawn upon men. It has passed down through the ages, and is the woof and warp of religious experience."

The infinite, inexhaustable, everlasting love of God in Christ, inexplicable in its manifestations,—until the harmonies and ascriptions of earth and heaven blend and burn into one mighty magnificent chorus—never to be adequately celebrated, was a subject on which he delighted to dwell. It fired his soul, and filled his mental vision. "The love of God," he wrote, in a valued communication, "is a vast abyss, an unmeasurable expanse. Along its shores, from age to age, with lengthened line and added weight, the plummet of angel-mind has sought to sound the mystery. But the cry has ever been: *O the depth!*"

"In vain the first-born seraph tries
To sound the depth of love Divine."

In conviction of the compassionate and unerring love of God, his own heart found firm and secure refuge; and, from the same inexhaustible source, he was often enabled to communicate consolation. In answer to a note, informing him of a sore bereavement, he wrote, "Fresh wounds deep in the heart, and old wounds opened! Your heart-sorrow I cannot intermeddle with. But most certainly the rod was in the hand of Infinite

Love. The purpose may be hidden now, but you will know it bye and bye; and your sorrow hereafter, will be followed by a higher note of praise. "*All things work together for good.*" Work together—that is *harmonize*. Wondrous harmony! It is a harmony made up of deepest heart-sorrow and abounding joy—pain and suffering of body and peace of soul—deepest abasement of spirit and joy unspeakable and full of glory—self condemnation and faith, justification—having nothing and yet possessing all things. What a marvellous combination and variety of tones, and yet a heavenly harmony! May you find consolation in the conscious assurance of this Harmony of Love! And, while you attentively listen, may you find it becoming sweeter and deeper until the wearied heart shall breathe forth in unison its own assurance, *He doeth all things well.*"

In conscientious and habitual attendance at the week-night and social services of the church, always to him a source of strength and time of refreshing from the presence of the Lord, the Hon. L. A. Wilmot presented an example worthy of imitation. "In his attendance to all the ordinances of the church," according to the testimony of Dr. Wood, going back to earliest membership, "he was regular, interrupted only by occasional public duties; for, very early after completing his professional studies, he entered the tumultuous arena of politics—forced out by the irresistible voice of the electors of York County."

During the most active years of his life, when as a point of expedience it might not have been deemed politic to forgo legitimate social advantage, with successive Lieutenant Governors, some of whom were not quite able to comprehend the necessity for that amount

of religious strictness, for himself and Mrs. Wilmot, like-minded in this essential matter, there was an understanding that upon specified evenings, the regular week-night services of the church, invitations to official dinners and other social arrangements must be declined. "*He had respect to the recompense of the reward.*"

In regard to the Class-meeting, through which in the Methodist Church special provision is made for the "communion of saints," Judge Wilmot formed the highest estimate. He was accustomed to speak of this means of grace as the *sheet anchor* of his earlier religious life. During the pastorate of Rev. I. Sutcliffe, he was appointed to the responsible office of leader. Around him from time to time were gathered many gifted young men, now widely scattered, several of them in the ministry of the church, to whom that service was a moulding influence. From that class they graduated as efficient and successful workers for Christ.

A paragraph, supposed to be from the pen of Rev. T. Burton Smith, an accomplished minister of the Methodist Episcopal Church, indicates the cherished recollections which still cling to that scene of hallowed intercourse.

"His class for many years has been the school for spirituality and instruction. Warm and tender in sympathy, humble and simple among his brethren, faithful in admonition, inspiring in address, and powerful in example, many will count it as among their richest privileges to have been associated with him. Often have young men gone discouraged from the world and ready to give up. But his words have gathered up all their scattered resolutions, given new warmth to their

zeal, courage to their hearts, strength to their purpose and on retiring there has been the determination : "*Nothing, nothing shall separate me from the love of God.*" Under the administration of such a leader the service could never degenerate into dull, insipid routine. It was hallowed by fervent prayer, brightened by sacred song, enlivened by experience and testimony, and energised by apt application of apposite passages from the familiar pages of God's word, and often "one mightier than the leader was there."

" Heaven's gate
Is opened by their psalm. Then do they state,
Their glad experience, or anxious :
What meed of blessing, or what bounteous share,
Of Mercy's richest gifts has been this freight.
Ah ! as they speak their lifted hearts catch fire ;
Their souls are flames, their thoughts are ecstasies,
And heaven's own glory on their face is laid.
Such earnest hours make men's resolves the higher ;
Such fervent men fulfil high purposes :
And humble men, e'en thus, are nobles made.

It is of essential and unquestioned interest and importance, for the glory of God, the honor of the Redeemer, the welfare of the church, and the triumph of Christianity, that the Spirit of devotion and of genuine consecration should find expression in all appointed religious services. But it is also requisite, for the same imperative reason, especially on the part of Christian men and women, that a living present, principle of religion and testimony for Christ, should be carried into every sphere and domain of life. Consistency as a public man, for Hon. L. A. Wilmot's christian profession, constituted a genuine mark of validity and of sterling worth. There was no tendency to compromise. From the top of the mast his colors always caught the breeze ; and, in open folds, proclaimed fearless adhesion to prin-

ciple. In professional duty, in political circles, in administration of government, in the amenities of social life, by unshrinking avowal of conviction and practical obedience to sacred injunction, earnest religiousness and unswerving loyalty to the Saviour, his attitude and influence were felt, acknowledged and venerated. For the amalgamation of Church and world, fashion and religion, there was never any insidious attempt.

"Would you say of any one place of fashionable gaiety," asks Dr. Chalmers, "that it makes a good antechamber of preparation for that house of solemn interview in which converse is held, either with the still small voice within, or with that God above who bids you sanctify Him at all times in your hearts, and to do all things to His glory?" There are scenes and circles, bringing with them the taint of worldliness, the very atmosphere of which is absolutely unfriendly to communion with God, into which some professedly christian people thoughtlessly and foolishly plunge, that he habitually and cautiously avoided.

An incident of social life, involving fidelity to religious obligation, of vital importance in its bearing upon subsequent decision and consistency of christian life, illustrative of the principle under consideration, upon the authority of Dr. Wood, may be mentioned in this connection. The Watch-night Service, on New Year's Eve, was at that time an impressive solemnity and largely attended. They "did not then make a sham of the watch-night." The exercises commenced at nine o'clock in the evening. "There was plenty of time for singing, praying, reading the scriptures, exhorting and preaching." It was customary for a Ball,

one of the great events of the year, on that evening to be given at Government House. In very different style, from that of solemn and prayerful review and resolve, they were summoned to

“Ring out the Old, ring in the New.”

Young as he was, at that time, Mr. Wilmot held the military appointment of Judge Advocate. Independent of social position, an invitation was received from Sir Archibald Campbell. The testing time had come. A life battle for Christian principle must now be fought. It was late before Mr. Wood was informed of the actual facts and the peril to which he was exposed. An affectionate message, of warning and solicitude, was immediately sent. The event was left in the hand of God. From docility of spirit, and decisiveness of discipleship, previously exhibited, there was believing hope that he would renounce the world, take up the cross and cling to Christ and the church. But there was also a tremulous solicitude and anxiety as to the choice and issue of that ordeal.

At the commencement of the service the congregation was large. But, as the preacher's eye glanced and swept down the aisle, and through the audience, there was no immediate relief. To his great gladness, however, during the singing of the second hymn, after the opening prayer, in fine commanding person, followed by his youthful bride, Mr. Wilmot was seen making his way up to the minister's pew. It is not without warrant that Dr. Wood should “look upon his decision, on that occasion, as involving the character of all the future.”

In Judge Wilmot, as an ordinary hearer, the preacher, in fulfilment of his mission and message, found uni

formly an appreciative and responsive spirit. The ministry of the Gospel was regarded by him as the divinely appointed and approved agency and instrumentality for the world's regeneration; and ministers of Christ, charged with onerous duty, were esteemed for their works sake. If the occasion demanded; and if, instead of earnest, faithful, and affectionate exposition and application, there had been an apparent attempt at display—what he would have characterized as pulpit rocket shooting—he would subject the efforts to searching criticism. But the prevailing habit of attention was that of devout, lowly, sympathetic feeling, and withal a striving to profit. With the minister, his intercourse was that of frank, genial, helpful and brotherly spirit. Some of us can remember days of weakness, and comparatively inexperienced effort, when the thought of the Judge's presence, and the ordeal of his searching criticism, produced a good deal of tremor and occasionally serious embarrassment. But a glance from his kindly eye and interested expression have brought relief; and a word of heart-uttered kindness, at the close, has nerved the timid, shrinking messenger to renewed courage and resolve.

Though not of Methodist ancestry or antecedents; yet, through Mrs. Wilmot, daughter of Hon. William Black, and grand-daughter of Rev. William Black, the apostle of Wesleyan evangelism in the Eastern Provinces, an honor which he could adequately appreciate, he might claim tribal inheritance in our denominational Israel. As expressive of unswerving fidelity, and of affectionate allegiance in a sacred relationship, fraught only with beneficent influences, the exquisite words of Ruth, the Moabitess, to her Israelitish mother-in-law, found fitting application :

“Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God; where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.”

The thought has often returned: In what way can the vacancy caused by his death be efficiently filled? God buries his workmen, but carries on His work; and the banner, which had fallen from hands stiffened in death, has, we trust, been caught up by others of like spirit and consecration.*

While loyal to the core, as a member of the Methodist Church, he was also profoundly and prayerfully interested in regard to the prosperity and progress of other denominations; and he longed greatly for the existence and exhibition of a nobler spiritual unity. Facts of fraternal intercourse amongst representatives of the several evangelical churches, in Missionary lands, he perused with peculiar and grateful satisfaction. In

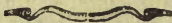
* At the Montreal General Conference, 1878, in behalf of an influential Committee, by Rev. Dr. Anson Green, now also numbered with the sainted dead, a touching and beautiful tribute was paid to the memory of Judge Wilmot. The following Resolution, formulated at the suggestion of Hon. S. L. Shannon, seconded by Hon. James Ferrier, was cordially adopted: “That while, for many years the late Hon. L. A. Wilmot, Ex-Governor of New Brunswick, occupied with conspicuous and distinguished advantage the highest position of public responsibility and influence for which by the possession of varied and brilliant gifts, he was prominently qualified; yet believing that best efforts and most cherished sympathies of his life were, with unswerving loyalty, given to the Methodist Church, in recognition of his noble character, consistent life, and eminent usefulness, we gladly accord to his name and memory this expression and permanent record of our esteem and veneration.”

his own emphatic and eloquent style, at the Montreal meeting of the Evangelical Alliance, lighting up the subject with illustrative incident, he made apposite reference to this fact :

“The Missionaries from the various societies labored side by side in the same field of toil. They were one in Christ, and no matter of what denomination, combined together to meet the enemy. They had no time to discuss minor points of difference, for the enemy was pressing hard with a determined front ; instead of wrangling over the Apostolic succession or other knotty points, they would kneel together and, having invoked God’s blessing, would advance shoulder to shoulder and attack the enemy. There was a fine illustration of such action in the British army. At the memorable battle of Inkerman, when the Russian soldiers, maddened with spirits, advanced through the heavy mist upon the British forces, and caused the right wing to swerve, several regiments were decimated in the struggle, and the survivors were obliged to fall back, and at the time Col. Kinloch gathered the *debris* of eight or ten regiments together. The men had been looking out for just such a leader ; he rallied 150 men, in all uniforms, each man fell in alongside the other ; there was no looking then for this or that company, or place, or companions, but every man stepped in to fill the ranks ; and they had scarcely been told off, when a square of Russians charged, but the gallant 150 held 1,500 men in check ; for they stood side by side and shoulder to shoulder, to do their duty as faithful servants of the Queen should to the last.”

“Before long,” he wrote, April 1876, in deprecation of some unlovely exhibition of exclusiveness, “we shall

in the Church above get past all the conflicts of denominational peculiarities." He exulted in the thought that, in heavenly song and service, they would ultimately meet and mingle in perfect and blessed unison; and, since then, that supreme ideal of christian unity has been fully realized. Rapturous anticipation has been satisfied and consummated. Amidst the light and splendor of emerald and gold and burning sapphire, in faultless purity before the Throne of God and the Lamb, the rapture of beatific vision and of unutterable communion, without a note of dissonance, and with no trace of the strife and din of earth's controversies, a goodly fellowship, a glorious company, a noble army, the sainted ones of all evangelical churches, and redeemed ones of every clime and name, unite in lofty ascription; and, in ceaseless and unwearied service, chant their "hymns and holy psalms, singing everlastingly."



IX.—ESTEEM FOR THE WORD OF GOD.

“ But only when on form and word obscure
Falls from above the white supernal light
We read the mystic characters aright;
And light informs the silent portraiture,
Until we pause at last, awe-held, before
The One ineffable Face, love, wonder, and adore.”

—Whittier.

Very apposite, as indicative of Judge Wilmot's passion and purpose in life, is the quotation which has been chiselled on sculptured monument: *The law of God is in his heart.*

With all the strength of his intellectual powers he pondered and perused the sacred page, and sought to comprehend and treasure up its wondrous things: *His delight also was in the law of the Lord.*

The Book and its story and especially the potent influence of the English Bible were ever, to him, subjects of absorbing interest, and of studious research. The touching testimony of Dr. Newman, in reference to “the uncommon beauty and marvellous English of the Protestant Bible,” a favorite passage; of which he felt the thrill and sense of exultation, in his own impressive style of elocution, was frequently emphasised and endorsed: “It lives in the ear like music that can never be forgotten, like the sound of the church bells which the convert hardly knows how to forgo. Its felicities seem almost things instead of words; it is a part of the national mind and the anchor of national seriousness; the memory of the dead passes into it, the potent traditions of childhood are stereotyped in its verses; the power of all griefs and trials of man are hidden beneath

its words. In the length and breadth of the land there is not a Protestant, with one spark of seriousness about him, whose spiritual biography is not in the Saxon Bible.”*

In the Hall of Legislature, and in the court of justice, he would not unfrequently refer to that Supreme Statute Book, the embodiment of the most ancient and comprehensive legislation, and of the noblest and purest jurisprudence; and, from that standpoint of immutable law and of authoritative enactment, made his most luminous expositions and enforced his most impressive appeals. The word of God was designed, as he firmly believed and testified, for nations as well as individuals: that by it kings might reign and princes decree justice.

In the volume of inspiration there was truth for all and a marvellous adaptation to all classes of mind. It was with the word of God as in prophetic symbol: up to the ankles, up to the knees, up to the loins; and then, according to mystic measurement, a great river—a river to swim in. “Commentators,” said Judge Wilmot, “and scholarly critics swam in that river. Mathew Henry, Dr. Adam Clarke and many others swam in those waters. But there was also the ankle deep stream for the children. There was a broad swelling flood, in which an elephant might swim, and there were tranquil shallows where a lamb might wade.”

To the accumulation of evidence consequent upon modern research and scientific investigation, especially in the department of fulfilled prophecy and of extended excavation, his attention had been closely and intelligently directed. The master-minds of the century might carry on their explorations. With the aids and

* *Dublin Review.*

appliances of modern science, they might scrutinize atoms and molecules, drill and bore the earth's strata, decipher monumental inscriptions, collate musty manuscripts, sweep the firmament with that marvellous tube, "measure worlds and follow where it moves"; and, as the result of laborious and brilliant research and discovery, they would yield homage to that *word of the Lord which liveth and abideth forever*.

Some of the earliest and most impressive of Hon. Judge Wilmot's platform addresses—and the *last*, in lecture form, Charlottetown, 1877,—with special reference to the cuniform records of the Assyrian Empire, were upon the congenial subject of fulfilled prophecy. In the accumulation of evidence, attestive of the truth of God's word, he greatly exulted. The impression produced by his noble appeals,—while still in the golden prime of an almost peerless eloquence,—the fire, force, and freshness of his utterances, are still a vivid and valued recollection. "He lectured," says a competent critic, "on the *Buried City*—of which the Prophet Nahum predicted: 'I will make thy grave, for thou art vile.' To the surprise of the wonder-stricken inhabitants; the astonishment of the world; the delight of the Bible-student; the remains of this great city were discovered far below, dug out of the very bowels of the earth—a wonderful attestation of the truth of the Scripture account of Nineveh, which the sceptic has so long derided, and of that divine prophecy uttered many years before—'For thou hast made of a City an heap, of a defended City a ruin; a place of strangers to be no City; it shall never be built.'

"Words fail to express the rich imagery—the deep reasoning—the wondrous development of prophecy—

the solemn lessons of warning which characterised this noble effort. We will only add, it was one of the richest specimens of sublime, soul-stirring eloquence, we have ever listened to; and sustained, in all its force, the fame of the speaker as one of the first orators in America." *

With acute and devout interest, he followed up the main points at issue between the Bible and extreme exponents of modern science. Many of the best authorities upon these subjects were constantly at hand for repeated perusal. A volume from his library, now before me, of considerable value as an exact and exhaustive discussion, in margin and underline, bears evidence of painstaking investigation and of clear mastery of complex and controverted questions.

In one of his later public addresses, at a large meeting, held in Erksine Church, Montreal, the audience including a number of young men, he expatiated eloquently upon this theme :

"Some scientists and leading thinkers, as Darwin, Huxley, and Tyndall, whose marvellous and dangerous essays denied the power of prayer, and sought to prove to mankind that they were mere evolutions or a development from a lower sphere of life. There was a danger here. He also referred to a materialistic system of infidelity, wherein the author blasphemously introduced into his creed a Trinity, composed of humanity, earth, and the heavens. Was this his God? Could he pray to the sky above him, the earth beneath him, or to humanity? What could poor humanity do, even in its most elevated, learned form to aid him? Young men would have to rigidly guard themselves against

* *Courier*, 1858.

these revolting forms of infidelity. In this connection it afforded the speaker much pleasure to see the able manner in which Dr. Dawson had dissected the Darwin theory, and shown the falsity of such reasoning—by clear and unanswerable argument. They could rest assured that wherever science contradicted the Bible it would be proved to be in the wrong; that wherever a scientific statement has been discovered to be perfectly true, it always coincided with the Biblical record. There was a remarkable illustration of this in the deciphering of a number of cuneiform inscriptions in the East, where, in every instance in which they illustrated Old Testament history, there was not found the first contradiction. The recorders of the Old Testament history were proved and not found wanting in truth and accuracy; they were honest, and called a spade a spade. They wrote their own nation's history with the same impartiality and candor with which they penned that of others. They covered up no one's sins and shortcomings, not even those of their own brethren, and he loved the Book the more he pondered on the honest, straightforward dealing of those writers of old." *

A few years ago, when Fredericton was still a garrison city, military gentlemen and their families constituted an important and influential element of social life. The Government of the Province was, for a time, administered by the General in command of the troops. At a dinner party, largely attended, some question of religious or biblical character was incidentally mooted. An officer of high position in the army, and of considerable dash and celerity in conversation, frankly avowed

* Record of first Conference of Dominion Evangelical Alliance.

his scepticism. The accuracy of sacred historic fact was impugned. In the sweep of scientific discovery and the march of modern thought, like the Talmud, the Vedas, and the Koran, it would be left behind. It belonged to a former age, and was merely one of the many great land-marks of human progress. Judge Wilmot's veneration for the inspired volume was well known. Bound up with that book divine were the noblest hopes of his life. It was not a moment, and he was not in a mood, for silence. Recently he had read, almost devoured, the "Old Red Sandstone" and other works of Hugh Miller. In reference to the question, raised for disputation, he was thoroughly informed; and, in force and felicity of expression, there were few who could meet him on equal terms. The gauntlet fearlessly thrown down was promptly accepted. Like chaff, from an Oriental thrashing floor, the objections were speedily scattered to the wind and the claims of God's word triumphantly vindicated. Never did his countenance light up with a finer glow than when avowing his attachment to the book of revealed truth. With reverential feeling, and unutterable gladness, putting his hand softly upon the sacred volume, could he say—

"Precious treasure, thou art mine."

It was mainly, however, because of its experimental influence and moral and spiritual power that the word of God was deeply revered and affectionately perused. It had pervaded, purified and enobled the experiences and lives of men and women all through the ages. In Hon. L. A. Wilmot's own public life there had been ample opportunity of testing its experimental worth. From the nature of things, without producing on the side of the dominant party virulence and vituperation

of speech that might be construed as personal insult, in a period of bitter political contest, as leader of party, he could not maintain position, expose and denounce acts of injustice and maladministration, and pour forth lava like streams of severe and scathing sarcasm. The ordeal came in due time; and, for his religious character, constituted a crucial test. To some such incident of party conflict, in later life, he has been known to refer with much feeling. There had been an attempt, by means of defamation and slanderous assertion, to weaken his great and growing influence in the country. There was no bar-sinister on his escutcheon. But he had the pride of birth, of pure unsullied name, and of high incorruptible integrity, which such a man can feel. There was the proud sensitiveness of a noble nature and a chivalrous contempt for coarse personal invective. With all militant qualities he was abundantly endowed. But for the restraint of christian principle, and the dictates of supreme law, for insult and injury, the first impetuous prompting of passion might have been to demand the satisfaction which a now happily obsolete code of honor prescribed. In such a mood and moment came the wonted hour of family worship: that ordinarily brought with it an atmosphere of peace, pure feeling and of tranquil thought. A juncture had been reached in which there was need, if ever, to take heed to the way according to God's word and to ponder that pure commandment which enlightened the eyes. Irritated and exasperated, with a deep thunder-frown upon his brow, but still battling bravely with his own spirit, for the moment, he turned away from the Book and the altar of devotion. But there was by his side one gifted with qualities of mind and

temper, most needed as the complement of his own, who comprehended the magnitude of the crisis. It was of the utmost consequence, before plunging afresh into the excitement of debate and possibly of renewed aggravation, that conscience and calm judgment should assert their supremacy. With the Bible, he was followed from the room; and, by the highest and most sacred of all considerations, was entreated to seek counsel where it had never failed. Yielding to the pressure, which could not well be resisted, the Book was opened; and, incidentally, his eye rested upon a passage in Job. Four thousand years ago the Patriarch of Uz had passed through a like ordeal; and the ancient, unchangeable promise was still as a direct message from God:—

“And thine age shall be clearer than the noon day; thou shalt shine forth, thou shalt be as the morning; yea thou shalt dig about thee and thou shalt take thy rest in safety. Also thou shalt lie down and none shall make thee afraid; yea many shall make their suit unto thee.”

The victory was complete. From the land of Uz, for his comfort, the message of God had been sounding along the corridors of ages. Suggestions of inspired record wove themselves into petition, and help for the hour of need was earnestly and humbly implored. He was refreshed by conscious communion with God. From the discipline of sore trial came self-conquest. In force and firmness of resolve, he was strengthened for the exigency that was pressing hard upon him; and, as the result, was enabled to exercise that noble spirit of forgiveness which christianity inculcates.

“Every part of that passage,” said Judge Wilmot, in after years, “has had a literal accomplishment.” In Government House, which at that time he occupied, after

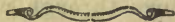
retirement of other guests, and members of his own family, a frequent and favored occurrence of such visits, he indulged in reminiscences of that period of life. With evident satisfaction he recounted incidents of that memorable episode in his history. Each part of the promise, as in the life of the Arabian Patriarch, had received a minute and marvellous fulfilment. His age had been clearer than the noon day. The sun of life, then in evening declination, was sinking to the horizon in a clear and serene sky. He had dug about him; and beneath the ample shade and rich foliage of trees, planted by his own hand, found quiet and peaceful repose. Many, including children of those who, for the sake of petty party advantage, had perpetrated cruel wrong, had made their suit unto him:

“And all his prospects brightening to the last,
His heaven commences ere the world be past.”

According to Joseph Cook, of Boston celebrity, a Bible kept for private perusal ought to be darkened with pencil lines on every page. The mark of Judge Wilmot was put over against tried and treasured passages of the word of God. A copy of the scriptures which he long used bears very evident attestation of the manner in which he was accustomed to study the sacred page. He meditated therein by day and night. There are marks to indicate successive readings of the Bible—marks against teachings through which he had been led nearer communion of God—marks over against familiar passages which in a memorable moment had become luminous with heavenly light—marks to indicate practical truths which had been as a light to his feet and a lamp to his path, and in the keeping of which there had been great reward—marks to signalize inspi-

red words which had been interwoven with the most eventful incidents of his history—marks of tender and loving messages breathing the spirit of infinite tenderness and richly fraught with consolation—marks of precepts unto which in his way he had taken heed, and by which his life had been purified—marks of bright and radiant promises which, on the dark and murky night, had suddenly gleamed out as stars of hope—marks over against the the twenty-third psalm in which many an experience of life found its most fitting expression—marks to emphasise the meaning of the ninety-first psalm which, before starting upon a journey, he was accustomed to read at the family altar—marks through the law and the Gospels, the Old Testament and the new, where texts and teachings were consecrated by tender associations and hallowed memories. In the most emphatic sense he could say:

“When quiet in my house I sit,
Thy book be my companion still;
My joy thy sayings to repeat,
Talk o’er the records of thy will,
And search the oracles divine,
Till every heartfelt word be mine.”



X.—CHURCH ERECTION.

“To the enterprise he gave his time, his means, and his heart.”—*Zion's Herald*.

Few members of the Methodist portion of the community, in the lower Provinces, can have visited the city of Fredericton, where a beautiful and nobly proportioned church with lofty spire looks down upon the broad and sweeping river, and the adjacent country for miles distant, without something of admiration and perhaps a tinge of denominational pride. It is inferior only to the chaste and costlier cathedral structure of the same city; and to the magnificent sanctuary—a gem of architecture—at Marysville, on the opposite side of the river, erected for Methodist worship by the munificence of Alexander Gibson, Esq. Involuntarily, when gazing upon that scene, we exclaim:

“These temples of His grace
How beautiful they stand!
The honors of our native place
And bulwarks of our land.”

It is now with interest remembered, upon nearing that city, almost a quarter of a century ago, then just arrived from England, curious in regard to all facts and phases of colonial life, gleaming and glistening in the light of the setting sun, apparently in the distance standing out into the depths of vaulted azure, how the lofty spire of that church became an object of prominent and thrilling interest. As in the case of another sanctuary, it was “beautiful for situation.”

That Fredericton Church has a record, worth knowing about, and a history into which many a thread

of Judge Wilmot's time and thought and means and life were woven. Into the old Methodist *chapel*, as then usually designated, were gathered a noble band of men and women, and as splendid a group of families as any community could shew.

The church at time was deemed comfortable and sufficiently capacious. In a special effort, comprising many munificent contributions, a heavy debt, the incumbrance of years, was liquidated. Scarcely had this long and devoutly wished for consummation been accomplished when there came the sweep and desolation of a great conflagration. The place of worship, of which strenuous efforts to save were unavailing, a large part of the city, and most of the home and business establishments of families forming part of that congregation, were destroyed. Stunned and bewildered with their own losses, their habitations smouldering in ruins, there were many that grieved not less sorely for the *holy and beautiful house which had been burned with fire.*

The disruption and dislocation produced by such sweeping disaster, in many of our chief centres, is well known; and how it tests the material and the mould of men. On the part of some, discouraged by the magnitude and complication of difficulties thickening around them, there was an almost utter paralysis; and, for church enterprise, a fear of complete collapse. Their homes were in ashes, business places burnt, the trade of the city prostrate, their available resources greatly reduced; and how, therefore, could they meet the emergency with any hope of success. But Judge Wilmot, whose own available means were freely pledged to the object, proposed that at once they should arise and build: "Brethren," he said, as they met in con-

sultation, "let us start for a larger and more elegant church." He was desirous of securing a spacious edifice, in modern style of architecture, that would meet the necessities of their families, accommodate the large Sunday School, consolidate their work; and, as became a metropolitan structure, constitute an ornament and attraction to the city. The overmastering impulse and indomitable energy, with which objections and obstacles were encountered and surmounted, fully prevailed. Trustees and others caught the contagion, and moved with the inspiration, of his courage and hope. From the acceptance of plans and the laying of the foundation stone, through all stages of the work, until the scaffolding had been removed, he watched its progress. "The labor of his own hand," says a public correspondent, cognizant of all the facts, and probably a contributor to the enterprise, "on the church edifice hastened the too tardy efforts of mechanics."

By not a few, however, that superb ecclesiastical erection was keenly criticised. The propriety of magnificent enterprise and of a noble faith, that prompted and sustained the builders, were questioned. It was beyond the means of the worshippers. There was excessive ornament that involved serious expenditure. The spire was too ambitious. There were

"Storied windows richly dight
Casting a dim religious light."

Some of the most estimable members delighted to recall blessed services, rich and hallowed manifestations of spiritual power, marvellous conversions, rapturous fellowship with which their earlier history had been favored. A plain building, without architectural pretensions, it was thought by some, would have been more

congenial to the simple tastes of a people nurtured without anything of material splendor in the surroundings of their worship. Until about that time the Methodist churches of the Province, and mostly those of other denominations, were of the same uniform and broadside pattern. The more modern style of church architecture, while creditable to the taste of the worshipping community, may vindicate at least an equal claim to the motto of ancient ecclesiastical builders: *Soli Deo gloria*, "to God alone be the glory."

Had the edifice then erected, as some desired, conformed to the old outlines of idea, it would have been at once antiquated. The golden opportunity for improvement would have passed beyond their reach. Fortunately Judge Wilmot had caught the spirit of modern church architecture and prevailed in plan and purpose. Many churches of the same class, in the Eastern Provinces, have since then been built or rebuilt; but still, in noble and commanding design and proportion, it maintains a prominence. May it long remain the spiritual home of a prosperous and united people, and a monument of liberality and enterprise! In the bright, buoyant strain, of German Lyrist, ever may they have to say:

"O, only see, how sweetly there,
Our lovely church is gleaming!
The golden evening sunshine fair
On spire and roof is streaming."

There is a matter of delicacy which at this point and in this connection must be noticed. It was sometimes thought, for certain connexional objects, considering high character and the deep interest otherwise manifested, that contributions were not up to the measure of liberality exhibited in some central

charges. But it must be borne in mind that Judge Wilmot was not wealthy. Official salary was not more than sufficed for the demands of an exalted position. To the utmost limit of prudence his surplus means were disbursed for public benefactions and for schemes of church and christian enterprise.

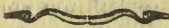
"Besides many acts of beneficence," writes a friend from Fredericton,—for many years associated with him in the sacred intimacies and earnest activities of christian fellowship and of church work—"and generous contributions of which you are fully aware, he gave largely to various interests of the Church and Sunday School. To him we are also mainly indebted for the Rural Cemetery—a beautiful burial place of the dead. A few months previous to his death, for generous gifts, he received the cordial thanks of the officials constituting the Trust Board." *

In one of my earliest conversations, having reference to church debt, then a terrible incubus, threatening denominational disaster, there was the expression of purpose: that all large subscriptions should be pledged for the liquidation of that liability. The proposal was at one time discussed, if no other mode of relief could be devised, to sell his property, reduce expenditure, and as far as possible meet the emergency. But other schemes, reflecting highest credit upon the enterprise and liber-

* At an official meeting, June 11th, 1877, with special reference to the Fredericton Rural Cemetery, in consideration of munificent contribution and of personal oversight, it was

"*Resolved*, That the thanks of this Board are due and are hereby presented, to his Honor Judge Wilmot, for long and faithful service in connection with this trust, for christian zeal in all matters connected with the Methodist Church, and more especially for liberal gifts and efforts towards procuring a desirable and beautiful resting-place of the dead—which owes much of its present appearance to his Honor's taste."

ality of the community mainly interested, in which a number of younger members took prominent part, were successfully inaugurated. Evelyn Grove, by which strangers were attracted, was thrown open ; and, in that way, thousands of dollars were realized for the Trust Treasury. The necessity for the greater act of self-sacrifice never came. But the thought was in his heart. From years of close intimacy, and acquaintance with many facts, the impression has been produced that a more generous heart never throbbed in colonial breast than that which sent its pure pulsations through the veins of Lemuel Allan Wilmot.



XI.—CHOIR-SERVICE AND PUBLIC PRAISE.

“Church-music should serve no other object than the praise of God and the elevation of the people. Every other object is unbecoming, undignified, unworthy both of the house of God and art.”—*Southern Advocate*.

A department of church-work to which Judge Wilmot gave much of time and thought, and for which he was pre-eminently qualified, was that of the choir and service of sacred song. With faultless taste, enriched by culture of musical science, and an ear exquisitely sensitive and susceptible to all the finer combinations and delicacies of sound and cadence, he found consummate enjoyment in church music. Capable of artistic execution, competent to use various instruments of lute and string and sounding brass—as leader of the choir—for the efficient discharge of difficult and delicate duties, he was richly endowed and splendidly equipped. It may be doubted whether even the culture of flowers afforded gratification equal to that of elevated music and lofty praise. Thrilled to ecstatic rapture, by mighty themes and matchless harmonies, with John Milton he could say:

“There let the pealing organ blow,
To the full-voiced choir below,
In service light and anthem clear:
As may with sweetness, through mine ear,
Dissolve me into ecstasies
And bring all heaven before my eyes.”

In the city of Fredericton, some years ago, there existed superior facilities for musical culture. An organization was formed, into which L. A. Wilmot entered with the utmost enthusiasm, for rendering the Hallelujah

chorus and portions, if not the whole, of Handel's magnificent Messiah: There were also selections from Mendelssohn and other grand oratorios. The valuable experience and elaborate preparation for such performance, in the drill and discipline of his own choir, were subsequently utilized to great advantage. There were developed a taste and capacity for a higher and richer style and order of church and congregational music and song than previously had been attempted or cultivated. Vivid and very refreshing are the memories of worship when that choir, comprising some sweet and superb voices, was at its best. The sacred lyrics of Charles Wesley, "the sweetest of all the sweet singers in our spiritual Israel," and other elevated compositions of the Hymn Book, were sung into heightened interest and power. Even the most familiar tunes, on which many changes have been rung, such as Coronation, Arlington, Rockingham, Rousseau's Dream, French and Derby—the watchnight tune—have been invested with cherished and delightful associations of sanctuary worship:

“Perhaps Dundee's wild warbling measures rise;
Or plaintive Martyr's, worthy of the name;
Or noble Elgin beats the heavenward flame:
The sweetest far of Scotia's holy lays;
Compared with these Italian trills are tame:
No unison have they with our Creator's praise.”

There were also chants and anthems, such as Watchman on the Walls, the Lamb Slain, and Behold what Manner of Love, that are now amongst rich deposits of memory's most treasured possessions.

What singing! what a grand inspiration of song! The organ, the choir, and the congregation blending into soul-stirring harmony. There was not, perhaps, the linked sweetness, the delicate cadence, the artistic

rendering of professional performers—not the elaborated niceties and intricacies of effort sometimes furnished by a quartette choir—but there was worship. Faultless music, rendered in such a way as could not but charm and satisfy the most cultured taste and the most fastidious ear, there was; but there was also the full chorus of congregational song—the thrill, and life, and power, and holy joy of praise to God. It was more than singing. It was worship—congregational worship. If churches only understood the glorious possibilities of congregational song, they would never allow it to die out.*

“Passionately fond of music,” said a writer of a graphic sketch of Governor Wilmot in “Zion’s Herald” of Boston, “able to perform on almost any instrument, with a quick ear and an excellent voice, a highly cultivated taste, the nicest power of adapting a tune to a hymn and an anthem to the occasion, and with great command over all performers, he has rare qualifications for this important service. And he is not one of your fastidious choristers that can only sing in state and with the artistic. He sings every where, “where two or three are gathered” and with the children. From the chorus richly rendered before the large congregation, he comes easily to “I want to be an angel” amongst the little ones of the Infant class. The present generation of singers has grown up under his influence and training.”

In church music and song he never wearied. There were all the force and fire of ardent and consuming passion; and to the last, they continued to burn and glow with undiminished intensity and power.

* “*Congregational Singing*”—in *C. M. Magazine*.

Hymns of sevens and sixes, in Methodist worship, are not the rolling iambs for which there are appropriate tunes in abundance: They are in the more plaintive tone of the trochaic measure to which, for special themes of a penitential character, Charles Wesley seems to have given decided preference; and they usually contain, in each stanza, an eight syllable line. Hence there is some difficulty, in current music in obtaining sufficient and satisfactory variety of tunes for that class of hymns. In this fact will be found explanation of a passage dated at Government House. "I have been looking up," he wrote from the confinement of a sick room, "and copying out for the choir some choice tunes for sevens and six hymns. Rev. Mr. Currie is very partial to that metre, and we are rather deficient in variety; but with this accession we shall be ready for him. I think it as much *the duty of the congregation to furnish good music*, for Sabbath worship and praise, as it is for the minister to prepare and preach good sermons;" and, while I can look after it, shall do what I can for that department of church service."

In the discussion of the Hymn and Tune Book question at the Toronto General Conference there was a point of Judge Wilmot's speech which very distinctly shewed his musical taste and tendency. In illustration of the power and pathos of music and song, he referred to an incident of missionary encounter with arbitrary and powerful chieftains. As an intimation that this teacher could not proceed, except at the peril of his life, their spears were crossed upon his path. Comprehending the situation the Missionary tuned his violin and produced harmonies of sound that moved and thrilled their savage souls. Ferocity was subdued; and, melted

into tenderness and gentleness, they became friends to help him on his way. The special charm of the story was in pathetic and dramatic power of description. Unconsciously and in perfect pantomime, with ease and attitude and consummate grace of gesture, he went through the process—tuned the instrument, touched each vibrating chord, and drew a stroke that an amateur at once recognized as the play of an old practitioner. Then came the application of the incident and not few, moved at first to laughter, found a tear wetting the cheek.

A favorite idea of Judge Wilmot, on which he loved to linger, was that the Incarnation song of the angelic choristers—"Glory to God in the highest—was only the prelude of an eternal anthem-strain": Sweeping through space, it filled the universe; and, before the throne of God, rolled up into magnificent chorus.* "And Oh," he would enthusiastically exclaim, "if only the music of that heavenly song had been *dotted* down, we might of had some idea of seraphic melody!" At musical practice he often made reference to the song and service of heaven and longingly said: "O may I hear some humble part in that immortal song—if nothing more that I may be permitted to hold the music for David's harp"! "But," said one of the singers, in reference to his passionate love for training voices and leading in sacred song, that was perfectly understood,

* "Does not Scripture bear him out? Does it not ring with music? Does it not tell us how at the creation "the morning stars sang together and all the sons of God shouted for joy"? And as the Bible begins with the song of the morning stars over man created and ends with the sevenfold chorus of hallelujahs and harping symphonies over man redeemed, so its central moment, uniting both, is that carol of angels at the Saviour's birth."—*Canon Farrar*.

"Judge Wilmot would that satisfy you?" "Would you not like *to lead the whole choir?*" "Well yes," he replied, with amused interest and pleasant smile, perhaps I should: But I must praise Him in some way."

The "holy to the holiest leads." The gladness and rapture of earthly service have doubtless been completed and consummated in the richer, deeper, fuller joy of that world where all saints adore and all seraphs burn and all harpers harp and all choirs chant.

In one of the last social services, in which I now remember Judge Wilmot, he gave out the stanza:

"I see a world of spirits bright."

Heaven seemed nearer while we sang. The veil was lifted to the vision of faith. With intensified fervor, he caught the inspiration of that unrivaled strain:

"At once they strike the harmonious lyre,
And hymn the great Three-One:
He hears, He smiles, and all the choir
Fall down before the throne."

Thus ransomed ones—"the sacramental host of God's elect"—are "ever ascending with songs most jubilant from the faithful performance of earth's lower ministers to the perfect service of the upper sanctuary, with its perennial and unhindered praise. They are passing up through the gates of the morning into the city without a temple; and it is for other fingers, than ours, to weave the amaranth around their brows." *

* *North British.*

XII.—THE SUNDAY SCHOOL.

“There is no field of labor where every variety of talent can be utilized, and made to tell for the glory of the Master, as in the Sunday School work: Here those who are endowed with the richest intellectual gifts, and who have cultivated them to the utmost, may find work that will fully task their noblest powers.”
—*Dr. R. Newton*

The department of work to which Judge Wilmot gave the preference, and that which was most congenial in thought and feeling, was the Sunday School. “I have been glancing,” he said, in conversation upon this theme, “over the wide region of moral and evangelical effort and enterprise, if preference were permissible, as to the part of the field and kind of work that would form my choice; and have come to the conclusion, as the result, that the Sabbath School is the most accessible and full of promise.”

In other sections the ground is preoccupied. Rank vegetation and weeds tough and tenacious as the couch-grass, of long unprofitable growth, have to be cleared away. But dealing with youthful minds, in bright and earliest days, the soil has only to be broken up and the good seed deposited; and, with dew and rain of divine influence and blessing, there is the promise of certain and rich garnering time. “If,” said Daniel Webster, who in another form has crystalised a beautiful thought, “we work upon marble it will perish; if we work upon brass time will efface; if we rear temples they will crumble into dust; but if we work upon immortal minds—if we imbue them with principles, with the fear of God and the love of our fellowmen—we engrave on those tablets something that will brighten for all eternity.”

Is it right that there should be anything of unique interest in the supreme consecration of splendid intellectual gifts to this department of christian work? May not the very best minds and richest culture, which churches and congregations can possibly supply, find in the Sunday School an ample sphere? "Virtue and intelligence," says Chief-Justice Marshall, an eminent Jurist of the United States, "are the basis of our independence and the conservative principles of national and individual happiness; and Sunday School Institutions are devoted to the protection of both." "The common school," says Sir Charles Reed, a member of the British Parliament, and a devoted Sunday School worker, "contemplates the physical, intellectual and moral being; the Sunday School the religious and spiritual. The public school has its limits; but the Sunday School knows none, for its teaching crowns and glorifies the completely educated man."

The period of Hon. L. A. Wilmot's active connection with the Fredericton Sunday School has not been very definitely ascertained. It must have been from first to last, with considerable interruption at the outset and with more than one break in the thread of continuity, well on to half a century: The earliest records, accessible to the Secretary,* date back only to 1833,—corresponding with the period of conversion and not improbably the commencement of a Sunday School career. A gentleman now long resident in California, recently on a visit to the Provinces, and still delighting in reminiscences of that early association, about that time, must have been a member of his class. In June

* Geo. A. Perley, Esq.,—who for *twenty-eight* years has efficiently discharged the duties of that office.

14th, 1835, he was appointed Assistant Superintendent. The exact date of his first appointment as *Superintendent* has not been entered, in the usual form, upon the records of the School. It is thought to have been in 1843. He was not then, probably, conscious of the grand possibilities of his life in that direction, of the magnificence of responsibilities involved, or of the extent to which the impress of his noble and splendid enthusiasm should be stamped upon that institution of our church—for soon after the office seems to have been resigned. The pressure of professional and political duties and engagements, in that period of fierce and incessant warfare, may have interfered with thorough and satisfactory preparation for the arduous and onerous duties of such a post. Judicial appointment would promise ampler opportunity for Biblical research; and, accordingly, January 1851, following the record, he became the teacher of a large Bible Class. On January 11th, 1853, came a distinction which was subsequently regarded as the most honorable of his life: He was again appointed to the Superintendency of the School; and, until the day previous to his death,—which took place May 20th, 1878—for twenty-five years continuously, with deepening and growing interest and attachment, he faithfully fulfilled the duties of that important office.

In the Sunday School Judge Wilmot, as for so many years he was affectionately designated, found his element. He now believed in the grand possibilities of that agency with all the convictions and sympathies of his intellectual and moral being; and without stint or grudge, for the advantage of his charge, lavished the best treasures of his opulent and original mind. The whole institution, through all its arrangements and ex-

ercises, felt the inspiration and elasticity of his presence. There was magnetism in his movement and ceaseless activity and tone that were all but irresistible. In matters of perplexity the teachers were counselled; and, by a beaming smile, they were stimulated and encouraged. Inefficiency was rebuked by the sense and consciousness of an intense earnestness. A tardy scholar was roused to energy, diligence was recognized and rewarded, and disobedience was awed and abashed by the severity of look or tone. There was that in his frown and word which was terror to evil doers. The stubborn and rebellious, by affectionate admonition and tenderness of appeals, always a gratifying result, were not unfrequently subdued to penitential acknowledgment.

Each department, while under his cognizance, was held responsible for special work; and aided by an efficient assistant, S. D. McPherson, Esq., and a noble staff of officers and teachers, mostly of his own training, the entire operations of the School were carried on with the ease and smoothness of the most perfect and polished mechanism.

A main attraction, for many years, was in the addresses which from time to time formed part of the closing exercises. Diagrams were, for this purpose, very extensively employed; and the substance of many public lectures, commanding grand audiences and enthusiastic interest, were first given at the Sunday School. At the time of my arrival in Fredericton, occasionally a privileged auditor, he was commencing a series of such addresses which alike attracted children, teachers and strangers. There were incidents and episodes of Bible-history, the venerable Bede's departing

doxology, Wycliff's trial before Archbishop Courtney, the reading of a chained Bible in the crypt of St. Paul's, the martyrdom of Lady Anne Askew, at Smithfield, and Ridley and Latimer at Oxford—which, as then vividly described, could never be forgotten and which were the means of making many a student of the annals of the Reformation. The flash of his eye kindling into sympathy with the subject and the magnetic thrill of tone, as he caught the prophetic spirit of the Reformer's undaunted testimony—"The truth shall prevail,"—even at this distance of time stands out in living interest; and Tyndal's memorable utterance, in reply to irritated ecclesiastics—"If God spare my life ere many years, I will cause a boy that driveth the plough to know more of the scriptures than you do,"—seemed, as it rolled past us through the centuries, to throb with all its original force and significance.

There was also of rare fascination for such an audience, and deeply instructive, the allegory of John Bunyan, the immortal dreamer, accompanied by illustrative scenes of the slough of Despond, the House of the Interpreter, the Palace called Beautiful, the dreadful fight with the foul fiend, Doubting Castle, the Delectable mountains, the Enchanted ground, the Land of Beulah, and that mysterious River crossed by the pilgrims—where, accompanied by the shining ones, and the trumpets all sounding around them, they passed up through the golden gates into the glorious city.

Books of travel, marvels of science, the culture of nature, an exhaustless fund of incident, for instruction and gratification, were placed under exacting contribution. But especially did this honored Superintendent delight to expound the word of God; and, from the

richest of all treasures, to bring out things new and old. There were some selections, as for example the Ten Commandments, portions of the Sermon on the Mount, narratives of the Evangelists, the twelfth of Romans, and other teachings of Holy Scripture, to which repeated attention was turned; and because of the setting, which in wealth of thought he gave, many a gem of inspired truth was seen to flash with a brighter and purer glow. Indelible has been the impression thus produced by passage such as that in Proverbs:

“Let not mercy and truth forsake thee: bind them about thy neck; write them on the table of thy heart: so shalt thou find favor and good understanding in the sight of God and man.”

Reluctantly consenting, on a Sunday School Anniversary occasion, to conduct the service a passage was very appropriately selected: *Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.* “I have heard him,” said one of the most intelligent of his auditors, “at the Bar, in the Legislature, on the Bench and the platform, but never with a more genuine satisfaction than in the service of to-day.”

Amongst recollections of influence and usefulness, fragrant as the breath of a summer morning, running along the line of many bright and happy years, bringing out the best and most benign qualities of a noble and beautiful character and sympathy, were numerous incidents which must fail to find any adequate record: exquisite renderings of tuneful melodies and of strains sweet and familiar as household words—visits to the sick room, eagerly anticipated, winged petitions and tender, loving words, where fever or consumption, wasting the child of weakness, was doing its work; and

a scene "privileged beyond the common walks of virtuous life, quite on the verge of heaven," where brightness suffusing the countenance of the sufferer was eloquently expressive of strength renewed and of the unutterable gratification afforded—touching and yet exulting reference to the early departure of some beloved member of his charge: of triumph over death, life radiant with immortality, and the consummated blessedness and fulness of the beatific vision. Delineation of memories such as these, that linger with us like the thought of a beautiful vision, demands the pencil and inspiration of genius; and, in this sober sketch, may not be attempted.

In the mere fact of elevation to distinctions and dignities of public and official life, because of infirmities incident to humanity, may not unfrequently be found a searching and severe test of the validity and genuineness of principle and christian character. When the present Lord Chancellor of England—the successor of illustrious men and of imperial minds—one of the most distinguished members of the Conservative Cabinet—a faithful and self-denying Sunday School teacher—as if the very idea of condescension to a sphere of ordinary and unostentatious christian work were inadmissible, a personal friend remarked to him that of course he could not now continue to teach in the Sunday School. *Why not?* asked Lord Cairns—in manner and tone that were sufficiently expressive of decisive purpose. *

It has been told, when appointed Lieutenant Governor, a report was put into circulation that Judge Wilmot's Superintendency would be resigned; and that the oversight and drudgery of Sunday School would not be deemed

* *Christian Herald, London.*

compatible with the elevation and dignity of official administration. To some of the young people, impressed with an excessive sense of the grandeur to which he had been raised, imparting to current rumor an air of probability, the matter was one of serious moment. A little fellow from one of the smaller classes resolved himself, or was constituted by acclamation of that somewhat extraordinary group, a deputation to demand explanation. After listening with amused interest, at the exhibition of enthusiasm in regard to the mode in which future duty would be discharged, he gave positive assurance that no such traitorous thought had been entertained. He could never prove recreant to that duty. The satisfying intimation was also given, an end of all controversy upon that matter; that, if by any possibility duties were found to be incompatible, and one of two offices must be surrendered, in preference to the Governorship, with its honor and emoluments, he would cling to the Sunday School."

In affinity with love for flowers and music was his sympathy with, and affection for, sunny child-nature; and there was, beneath and beyond, belief in the boundless possibilities of their mental and moral being. The children of the Sabbath School were known to him by name; and, in the most dignified company, without a winning smile and a magnetic word of kindness, it was not easy for him to pass them even in their dusty play upon the street. It was a gratification, of the very highest kind, to gather around him the early, beautiful and unsophisticated sympathies of the little ones; and to control, touch "those chords so fine"—

"And tune their hearts too high
For aught beneath the sky."

Did not the feature of character, thus indicated, more than scintillations of genius, splendid corrucations of speech, and brilliant successes of life, constitute his real greatness and claim to special tribute? Recently, in the "London Standard," was an incident of profound and thrilling interest:—There was a review of the Austrian cavalry before the emperor and empress. Just as a squadron of hussars swept out from the main body of thirty thousand horsemen, a little girl, not above four years old, darted from her mother's side in the front line of spectators and ran on to the open field directly in front of the advancing host. The squadron was at full gallop. It was close at hand. The death of the child seemed inevitable. A thrill of horror passed over the powerless spectators. The empress, who was a full observer of the scene from her carriage, uttered a cry of horror at the sight of that little one just to be trampled to death by a thousand hoofs. At the instant that the squadron reached the child a brave hussar swung himself down from the saddle, along the side of his horse's neck, and catching the child as he swept on lifted it with himself safely into his saddle without slackening his speed or breaking the alignment. The child was saved. Ten thousand voices raised a shout of joy. The empress and the mother burst into tears of grateful relief. And the emperor, summoning to his presence the noble soldier, took from his own breast the richly enameled cross of the order of Maria Theresa, and hung it about the neck of the brave hussar.

To that Austrian hero, for that intrepid act, the rescue of a child from a great and immediate peril, we gladly and cheerfully accord the very highest recognition. The boundless applause of spectators, imperial

approbation and award, jewelled cross, and decoration of an illustrious Order were all well and worthily bestowed. Through that noble deed, a little girl had been snatched from the jaws of death. But are there no wreaths being woven for those who, spurning selfish ease, are ever on the alert to save children, with all their immortal destinies, from sin and vice and ignorance, and other perils—more to be dreaded than the trampling hoof of Austrian cavalry? Shall not recognition of grandeur and of a greatness due to highest and holiest heroism also be accorded to men and women who, unselfishly and in the spirit of supreme devotion to duty, minister to the least of the little ones? When famed and lauded distinctions of earth are forgotten, the chaplets of the warrior withered, the gold of the millionaire cankered, storied urn and sculptured marble and glittering mausoleum wasted to dust and ruin, then shall service for Christ and self-denying toil for the welfare of souls obtain full and final recompense:

“Thy feet shall stand on jasper floors;
Thy heart shall seem a thousand hearts,
Each heart with million raptures filled:
Thou shalt sit with princes and with kings.”

The department of the school, to Judge Wilmot of special and unfailing interest, was the Infant class—which, as conducted in that charge, has been carried up to the very highest point of excellence. It was a class which of all others the Superintendent never failed to visit and the beaming countenances of bright children told of the genuine delight with which they listened to even his most commonplace remarks. To this class we may accompany him on the last Sabbath of his life: “Now children,” he said on that occasion, “your old Superintendent will

leave you some day and what shall I do if some of you fail to meet me up there. Why, heaven will be no heaven without my children. I will just wait and watch at the gates of gold and if I should miss any, I will say where's Johnnie and where's Mary and Maudie: surely they have not strayed away. Some of our children have left us, and they are with the angels now. Then I like to think that they grow through the eternal years. Children will not always remain children in heaven. Their minds and forms will develop there as well as here." At this moment there was a trace of disappointment in the teacher's face,* for the shadow of a sore bereavement had fallen upon her life, and there had been the cherished hope of meeting the little one unchanged in form: "Ah! well," he said, "you will be fully satisfied."

The deep and tender solicitude of the Judge, as Superintendent of the Sunday School, for the passing and future welfare of the young people committed to his special charge, to whatever circle of society they might belong, was not bounded by the period of their connection with that institution. In appropriate parting gift and fervent benediction, it found fitting expression; and to distant scenes, amidst the activities and responsibilities of later life, it still accompanied them. In reference to the Bible, a parting wedding-gift to the Princess Royal of England, a good specimen of Governor Wilmot's splendid rhetoric, there is a beautiful passage—that may win permanent place in standard literature:

"There were gathered in profusion costly pearls and diamonds, brilliant dazzling ornaments, precious

* Mrs. Wm. Lemont.

gifts from loving friends. One would think that art had exhausted its skill in producing those wondrous bridal gifts; and one is led to think how they will adorn England's daughter, and how these precious gems will ere long sparkle in the light of a thousand lamps in the royal halls of Prussia. And then those mementoes of domestic love, how they will remind her of the generous givers and of her happy English home! But see! amid that costly dazzling array there is another gift. It cannot deck the brow or sparkle on the bosom, but it can do more, infinitely more. When pearls and diamonds and gems, and gold and gay attire, lose all their beauty and attraction, when all worldly glories are fading away, this precious gift will only increase in value and in beauty, reflecting the light of heaven upon the soul, and affording sweet peace when all of earth is useless, valueless. Here are decorations for the soul, brilliants for eternity."*

To children of lowly parentage, equally with those of lofty lineage and of large estate, that holy book comes as a priceless boon :

"A gem which a purer lustre flings
Than the diamond flash of the jewelled crown on the
lofty brow of kings."

In momento of cherished associations, the fly-leaf bearing valued autograph, as a precious, parting gift, to many a scholar was presented a copy of God's holy word. Incidents of valedictory character, often repeated, always with undiminished interest, and exquisitely beautiful impromptu addresses—of which the previous paragraph conveys a correct conception—for a quarter of a century, were marked episodes in the history of that Sabbath School.

* Royal Reader, No. VI, page 384: Nelson and Sons, London and Edinburgh.

Conscientious discharge of responsible duty found abundant compensation. Suffering from excruciating neuralgia, a few months before his death, starting up from the sofa, at the appointed time, he was at his post. "Years ago," he said, in answer to expostulation, "my work was attended to in that department from sheer sense of duty; but now, in satisfaction and accompanying blessing, my comfort is rich and abiding." From the Sunday School, under his management, into the membership of the church, there passed a continuous stream; and, from the same place, there were rich and constant accessions to the gathered ones before the throne. From young people widely scattered, often at the time of their reception to Church-communion, communications were received expressive of gratitude for the interest and affection of former years. These were results worth more to him than thousands of gold and silver.

In bringing to a close this brief and imperfect sketch, of Hon. L. A. Wilmot's distinguishod and eminently successful career in the Sunday School, it only remains to express the earnest hope and prayer that the spirit of this now sainted and honored servant of God may yet again stand forth in the ranks of our christian young men; and that, as spartan mother handed to her soldier-son the untarnished shield of his heroic sire and bravely charged him to "bring it back or be brought back upon it," the sacred trust—bequeathed to us—may be gladly accepted and honorably maintained:

"Wherefore, seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

XIII.—SUNSET. *

“ I go to my everlasting rest. My sun has risen, shone, and is setting—nay, *it is about to rise and shine for ever*. I have not lived in vain.”—*Whitfield*.

The activities of Judge Wilmot's life were continued to the last; but for a considerable period, previous to his sudden departure, they were considerably chastened and restrained by painful and threatening symptoms. From neuralgia, in its severest form, he repeatedly and intensely suffered; but, in keenest distress, found alleviation and potent comfort. When almost quivering with nerve-pain, scalding tears forced from his eyes, with a sweet smile, he would often say: “There shall be no more pain; and God shall wipe away all tears from their eyes.”

“For the last few months of his life,” writes an esteemed correspondent, “his whole converse was of heaven. Talk as you would, on other subjects, he came back to the same theme. He loved to quote the passage: ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.’ The last conversation was upon the same subject: the glorious hope of heaven. The rapture with which he referred to the bright home beyond, even then, brought a dread and fear, of which we spoke when he had left, that the time of departure was at hand, and that we must lose him

* The Seal of Rev. Robert Murray McCheyne, used in all correspondence, for suggestive device, had the *setting sun* and, for accompanying motto, a solemn monition: *The night cometh.*

soon. Through all that visit there was on his face a most heavenly expression; and the last words, on leaving, were: *There is nothing true but heaven.*"

My own correspondence with Judge Wilmot, with more or less of frequency, was extended over a period of twenty years, and was counted a valued and honored privilege of life. The last communication, received a little while before his death, contains passages graphically and glowingly descriptive of the magnificence and brightness—the light and purity, the beatific vision, the splendor of jewelled masonry, jasper pavement, and crowns of amaranth and gold—of the everlasting city of God. It closes with the familiar lines:

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed—
But what must it be to be there."

That last line, of the stanza quoted, in many a conversation like thread of gold, or sound of lute, in light and sweetness, was woven into, and mingled with, an almost ethereal strain. "Yes," he would say, when, on the grounds or at rehearsal, admiration had been expressed for floral beauty, fragrance, or melody, in musing undertone, or lighting up with sudden flash of thought, "flowers are beautiful, music has raptures, earth has its joys; but *what must it be to be there.*"

To him, in thought and feeling, heaven was not far away. To faith's aspiring eye its golden gates appeared. In converse and countenance there was that efflorescence of rapt and holy anticipation which affords the surest indication of a character and growth of christian life—ripening and maturing for eternity. It is delightful and yet almost startling to think of nearness to the spirit-land. Between the christian and

heaven *there is only a veil*. "A veil is the thinnest and frailest of all conceivable partitions. It is but a fine tissue, a delicate fabric of embroidery. It waves in the wind; the touch of a child may stir it, and accident may rend it; the silent action of time will moulder it away. The veil that conceals heaven is only our embodied existence; and, though fearfully and wonderfully made, it is only wrought out of our frail mortality. So slight is it that the puncture of a thorn, the touch of an insect's wing, the breath of an infected atmosphere, may make it shake and fall. In a bound, in a moment, in the twinkling of an eye, in the throb of a pulse, in the flash of a thought, we may start into disembodied spirits, glide unabashed into the company of great and mighty angels, pass into the light and amazement of eternity, know the great secret, gaze upon splendors which flesh and blood could not sustain, and which no words lawful for man to utter could describe!" * Suddenly as we now remember came the closing earthly scene. A slight concussion, a ruptured valve, a severed tie or tissue, a broken thread, and then the lifted veil, the ministry of angels, the home of the many mansions, the noon-tide splendor and consummated fulness and blessedness of beatific vision and of everlasting day.

The latest Sabbath of his life, on earth, was spent in the usual routine of duty. That sacred day,—its sanctuary services, hymns of praise, litanies of supplication, glad-tidings of salvation, communion of saints, means of grace—always brought renewed gladness and hallowed anticipation. "One thing have I desired," he could say in fervent appropriation of inspired utterance,

* C. Stanford: Foster.

“that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple.”

Into the exercises of the Sunday School, he entered on that day, with all his wonted interest. The address at the close had some traces and touches of the old fire, for he was still eloquent. The subject was announced for the following Sabbath, and the hope expressed that there would be careful preparation.

In his accustomed place in the choir, on that Sabbath, with unabated fervor, he led the congregational service of song; and in evening worship was heard, for the last time, that voice of power and melody which in public praise had so often exulted up to the expanding gates of heaven. An arrangement was made for a musical rehearsal, out at the Grove, for the following Tuesday evening; and with all wonted enthusiasm, revealing the intensity of a life passion, he gave the assurance that “there would be a grand practice.”

On the following Monday afternoon, in his accustomed health, driving in the carriage, with Mrs. Wilmot, he complained of sudden and severe pain in the region of the heart—thought to have been occasioned by a seemingly slight accident—caused by an impetuous movement of one of the horses. He was at once driven home and a physician summoned. But it was too late for medical aid. The golden bowl was broken and the silver cord loosened. With scarcely an articulation he passed away. His departure was translation rather than death. The sun of his life set in a clear and serene sky to rise in the sacred, noontide brightness of unclouded, everlasting day *and there shall be no night there.* In de-

parture from earth, he passed through the "gates of the morning," and slightly changing the thought, life at its close

"Set as sets the morning star, which goes
Not down behind the darkened west,
But melts away into the light of heaven.

Rapidly the tidings of his death passed through the city; and the stern fact, which for a moment it seemed impossible to realize, speedily threw the shadow of a deep bereavement over every home. Swift and sudden that departure seemed to others; but, to himself, the event had been one of calm and confident anticipation. There were tokens that he was nearing the home of the many mansions and very rapturous were the visions of faith. He had nothing to do at the last but to step into the chariot and "sweep through the gates."

In a beautiful cemetery, in the suburbs of Fredericton, bounded on one side by the majestic river St. John—fringed and bordered by a rich, almost tropical, culture—surrounded, in adjacent park and slope, with grand and graceful trees—a great concourse of people were gathered in the spring of 1878. From the stately church tower, which—with heaven-piercing spire, bathed in cloudless radiance, gleaming like a pillar of light—crowns the loveliest of eastern cities, in slow and solemn tone, the bell tolled out a funeral requiem. They were met, those mourning ones, to commit to the dust the mortal remains of him who, for long years, had been closely identified with every prominent movement of the community. Even that quiet resting-place of the dead, in which he had planned and directed to the last, and which now looks tranquil and exquisitely attractive, was a memorial of his taste and enterprise:

"With silent step and thoughtful brow
All of the human, left us now,
They carry to that peaceful grave."

But *Mors Janua Vitæ*, "death is the gate of life;" and that sepulchre is the pathway to immortality. Beyond the gloom of the grave there is a life which never dies; and, in sure and certain hope of glorious resurrection, earth is committed to earth, dust to dust, and ashes to ashes.

For less of lustre, in life and life-purpose, and for public services less distinguished, there have been men honored with the magnificence and solemn pomp of national sepulchre. But all that was mortal of this illustrious and revered Colonist, as was most meet, was rendered to the mould hard by the city where his active and beneficent life had been spent. And grudge not, to others, the trophied tomb, or storied urn, for to him was paid, on that day, a rare, touching, and beautiful tribute. A procession of some hundreds of young people, members of the Sunday School, moved silently past the grave, and, as a last token of affection, each one dropped a flower, dewy with tears, upon the coffined dead. There was a deep pathos in that closing scene. Each heart palpitated as with a sense of personal bereavement; and there was a low murmuring in the air—"as the sob of an infant pierced with pain." That expression of tearful, heartfelt homage, more costly than glittering mausoleum, or the gold of a millionaire, was such as few magnates of earth, though honored with greater parade of funeral obsequies, could have commanded. And the conspicuous merits, to which that unique and beautiful recognition was accorded, will, for a long time to come, constitute a treasured and influential memory.

It was a rare honor to, and a noble memorial of, their comrade, La Tour d'Auvergne, the first grenadier

of France, as he was called, foremost in a land of chivalrous deed, when, after his death, his former companions in arms insisted that though dead his name should not be removed from their record ; and regularly, at the regimental roll-call, it was answered by one of the survivors. There was still an inspiration in the greatness of his life and the thought of unsullied and heroic deed ; and his name of renown they would not willingly let die. Judge Wilmot has finished his early course. He was ever foremost in the ranks. He died at his post. But his name cannot yet be erased from the roll of the sacramental host. His life brightened and ennobled by high and honorable service, will be perpetuated in potent and enduring influence ; *and by it he being dead yet speaketh.*

In fitting memorial, of an illustrious superintendent, a portrait by a competent artist to which members of the Sunday School contributed, hangs in the basement of the church ; and if not, like the warrior of Breton birth, who fell upon another field, named at the regular roll-call, from that speaking canvass, with benignant expression, he looks down upon the assembled school and almost yet seems to mingle with the scene of earnest and active christian work :

“ Nothing can deprive him
Of the force he made his own.
Being here and we believe him
Something far advanced in state,
And that he bears a truer crown
Than any wreath that we can weave him.”

Over that grave, on monumental erection—prominent amongst memorials of sculptured granite, and polished marble—in that burial place of the river plain :

In Memoriam, a simple, but suggestive and significant, inscription has been chiselled. It contains only name and date, and characteristic passage from the thirty-seventh Psalm:

THE HONORABLE

LEMUEL A. WILMOT, D. C. L.

Born 31st January, 1809.

Died 20th May, 1878.

“The mouth of the righteous speaketh wisdom;
The law of God is in his heart.”



ERRATA.

ERRATA.

As proof-sheets of the previous pages have passed under review, in consequence of distance from place of publication and difficulty of repeated revision up to the point of perfect accuracy, several typographical errors have unfortunately been overlooked:

Page 39, twentieth line, for "sure" read sore; page 50, first line after motto, for "January 1857" read January 1851; page 55, eleventh line, for "strains" read strain; page 71, ninth line, for "likes a discipline" read life a discipline; page 81, ninth line, for "dawn" read down.

In a few cases, also, wrong letters have escaped correction: British on 34th page—dispensation on 62nd page—confidence and complaisance on 65th page—biennial on 72nd page—cuneiform on 93rd page—Superintendency on 115 page.

On page 119, the twenty-third line, following reference to Lord High Chancellor of Great Britain as a Sunday School teacher, in which there has been unfortunate omission of a clause, noticed too late for correction, *read*—first, as insignia of Office, was honored with Custody of the Great Seal.



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MAR 10 1983

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